

The DIVINE LIFE



THE SIVANANDA DIAMOND JUBILEE VOLUME.

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Beloved Ram,

If any one is rude and discourteous, if he cannot do Hari Kirtan, if he does not do prostrations to elders and saints, if he is not doing Nishkanga Kadma Yags, if he does not know Aharas, Pranayama, if he has no knowledge of the Yags of Synthesis, if he does not serve the poor, if he is not generous and charitable, if he cannot feel the unity of the Self in all beings, he cannot be my disciple. Sivananda

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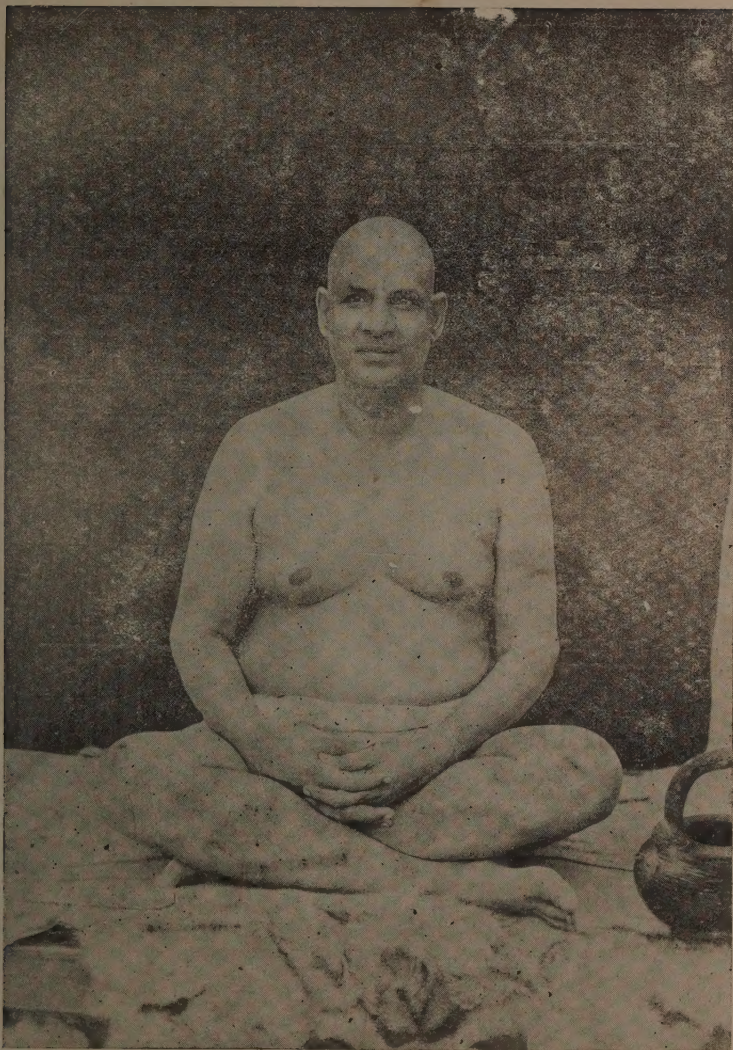


THE 17th DIVINE LIFE SADHANA WEEK.

The Seventeenth Sadhana Week will be conducted during X'mas holidays from 26th to 31st December, 1947. A special session of the A. W. R. Federation will be conducted during the week on 27th and 28th. On the 26th Sri Dattatreya Jayanti will be celebrated. The fifth Viswanath Jayanti (Prathishta) Mahotsav of Sri Viswanath Mandir will be conducted on the 31st of December 1947. The whole week will be packed with very interesting programmes like Magic Lantern, Sankirtan, learned discourses by great Mahatmas, Bhajan and Kirtan by famous Gayanacharyas, Gaiga pooja, illumination, etc. Early morning hours will be utilised in intense Sadhana, Japa, meditation and Swadhyaya. Detailed programme of the Sadhana Week will be published in the Divine Life Magazine.

All voluntary donations towards the successful conduct of the Sadhana Week will be thankfully accepted. All remittances for the Sadhana Week may be sent to the Secretary, Divine Life Society, Rikhikesh, marking the words "For Sadhana Week" in the M.O. Coupons.

Secretary, Divine Life Society



The source for all good and happiness, the basis of all virtue and prosperity, is the religion of love. This is thy final centre of repose and undying peace. Kirdle this light in thy heart, for this is the immediate way to the Kingdom of God.

— *Sivananda.*



THE Divine Life

श्री शिवानन्द सरस्वती स्तोत्र माला

स्मरामि नित्यं हरिनाम कीर्तनं भजामि नित्यं निज रूपवेदिनम् ।
नमामि निस्थं करुणापगार्णवं भजे शिवानन्दमनेक सद्गुणम् ॥
स्वजन्मना दक्षिण भारतीं भुवं विभूषयन्तं परमार्थवेदिनम् ।
वसन्तमग्र्यं हरिपादजातले भजे शिवानन्दयतीश्वरं गुरुम् ॥

I bow down to Guru Sivananda Saraswati, who has known the essence of Truth, who is the ocean of compassion, who has ornamented (glorified) South India through his birth there, who has perceived the Supreme Reality, and who is always living on the banks of Ganges, born of Vishnu's feet.

कल्याणरूपं परमात्मवेदिनं प्रभातकाले स्मरणीय कीर्तनम् ।
सदा रमन्तं परमात्मतत्त्वतो भजे शिवानन्द सरस्वती गुरुम् ॥
जगत्प्रसिद्धं भजनीयकीर्तनं निजस्वरूपं हृदि भाविनं सदा ।
हंसं परानन्दपरं यनीश्वरं भजे शिवानन्द सरस्वती शिवम् ॥

I bow down to Guru Sivananda Saraswati, who is the form of blessedness, who has known God, whose name is fit to be recited in the early morn, who always rejoices in the truth of God, who is very well-known in all over the world, who always meditates on the real Essence, who is Hamsa, the giver of joy—the Lord of Yogis.

शुकं स्वयोमेन सुदर्शयन्तं विराजमानं विविधावशाज्जिनम् ।
समुद्रकन्यापतिदास्यभाविनं वंदे शिवानन्द सरस्वती गुरुम् ॥
जलाच्छचित्तं मृदुसौम्य भाषिणं जगत्प्रियं सर्वं समान दर्शितम् ।
श्रुतिप्रसारं शुभशील सत्प्रियं वंदे शिवानन्द सरस्वती यातिम् ॥

I bow down to Sivananda, the Guru, who is like Suka in Yoga, who shines in a variety of ways, who considers himself as the devotee of Vishnu (the husband of the

daughter of the ocean), whose mind is pure like clear water, whose speech is sweet and calm, who is dear to the world, who sees all with an equal eye, who takes up the task of Vedic propaganda.

श्रुतिस्मृतीनां परमार्थबोधकं सदानुशान्तिं पुरुषार्थवेदिनम् ।
 कलौयुगे कल्मषनाशनं मुनिं सदा भजेऽहं शिवयोगिनं शिवम् ॥
 दयासमुद्रं कमला पतिप्रियं प्रचारयन्तं मुनियोग साधनम् ।
 सुबोधयन्तं निजब्रह्मवर्चसं कलौ भजेऽहं शिवयोगिनं शिवम् ॥

I bow down to blessed Sivananda, who teaches the exact truth of the scriptural lore, who knows the purpose of human life, who destroys the evil influence of the Kali-Yuga, who is the ocean of compassion, who is dear to Lord Vishnu, who disseminates the knowledge of Yoga, who possesses the Brahmie splendour.

दिव्यजीवनबोधेन धर्मसंस्थानारतम् ।
 विरक्तं योगिनां वन्दे शिवानन्दं सनातनम् ॥
 अज्ञानस्य विनाशाय ज्ञानस्या विभवाय च ।
 अवतीर्णं गुरुं वन्दे शिवानन्दं शिवाशयम् ॥

I bow down to the Eternal Sivananda, who is the crest-jewel among Yogis, who established Dharma through the practice of Divine Life, who has taken incarnation in order to dispel ignorance and give birth to wisdom,

शिवानन्दः शिवाकारः शिवारापमत्तरः ।
 शिवाशयमयो नित्यं लोके विजयते तमाम् ॥
 पाययन्ती जमत्सर्वं सुकीर्तिं चन्द्रिका भुवि ।
 नाशयन्ती मनोह्वान्तं शिवानन्दस्य वर्तते ॥

Hail Sivananda, the form of auspiciousness, the devotee of Siva, the bosom of blessedness, whose greatness purifies the world like moon-light, and destroys the delusion of the mind !

दिव्यप्रेमप्रचाराय यतमानो दिवानिशम् ।
 चिरंजीव्याच्चिरं जीव्यात् शिवानन्दो महामुनिः ॥

May the great Muni Sivananda, who is eager to disseminate divine-love for all times, live long, may he live long !

— — — — —

I am not Responsible

(Sri Swami Sivananda)

"I am not responsible" is invariably the reply when any mistake is pointed out to any one. He tries to escape and throw the blame on others. The number of sincere people in this world can be counted on the finger's ends. It is very very rare that you can come across a sincere man. Every one is overpowered by his own selfish desires of amassing wealth and enjoying best of things for himself by leading a luxurious life. To attain this end he will never shirk to exploit others, to indulge in uttering falsehood, in black-marketting, charging exorbitant rents, taxes and interest, accepting bribes, giving false evidence in courts and so on. He has no self-control. He has no sense of shame. Materialistic influences have bound him hand and foot.

Faith in God is a thing of the past. Religious and spiritual observances are pooh-poohed. Those who are religious are considered to be fanatics and idlers. There is moral, ethical and spiritual degeneration. Communal hatred, greed for power, wealth, domination over others have swayed all minds. Brahmacharya is unknown.

World statistics show an increase of 30 crores in population within the last 10 years. The world food production this year is the same as it was in 1938. There is terrible food shortage everywhere. This is the appalling state of the world today.

Everyone is secretly and silently or

openly violating the laws of health, morality, ethics, business conduct and religious codes. The result is that there is wide spread calamity and unrest everywhere. Wide spread blood pressure, diabetes, tuberculosis, heart failure, leprosy and many formidable diseases have cropped up embarrassing the medical profession itself.

Each one of you imagine, "I am all right. I am not in the least responsible for this state of affairs today. My little acts of commission and omission are minor and silly. I find it difficult to make both ends meet. I have to utter falsehood. Otherwise how am I to pull on? How can I observe Brahmacharya with a young wife? How can my business thrive if I am honest. If I do not accept bribes my co-workers will be annoyed with me. Lord Krishna has promised in the Gita that He will take incarnation and establish righteousness. Has He forgotten His promise? If it is true he should have come now and helped the people now. The wicked people should be punished. There are stabbings, arson and loot. What more Adharma can happen?"

Drop by drop the pot of your sins is getting filled up. You are unable to see your own degradation. Every bribe that you take, every lie that you utter, every act of violence, that you inflict on others every sexual act, every unkind deed add to the evil and multiply human sufferings

in this world. You are multiplying the number of wicked people in this world. Friends, open your eyes now. There is no more time to sleep. Wake up. It is now dawn. The sun (of knowledge) is dawn.

The following incident from the life of King Akbar will prove how every individual is responsible for the collective suffering of the humanity.

One day King Akbar and his prime minister Birbal was sitting in the Council Hall. Akbar told Birbal "O ? Birbal. Next month I have to celebrate the marriage ceremony of my daughter. I want you to make very grand arrangements for it. Everyone in the city should be sumptuously fed. There should be a very grand procession and all sorts of amusements. Poor people and Brahmins should be given free gifts in profusion. I wish that all the people should be served with kheer (milk boiled with rice and sweetened). Everyone should be served to his heart's content." Birbal said, "Well said, my Lord. I shall make elaborate arrangements for the marriage as commanded." Akbar said, "O, Birbal. We will be required to collect a huge quantity of milk for the purpose. I doubt very much whether the available milk of the palace will suffice." Birbal said, "O Lord. Your Highness need not worry in the least about this. I shall procure plenty of milk from the adjoining cities too. Thy wish will be fulfilled." Akbar said "O Birbal ! I shall suggest a very easy method. Announce publicly that each one attending feast should bring and pour in the big reservoir provided in the palace one Lota (1 seer) of milk. Thus you can collect plenty of

milk and there will be no difficulty at all." Birbal said, "This is not feasible. You will not be able to collect even 2 lotas of milk." Akbar said "What do you mean, Birbal ? My subjects are very obedient and you will see that every one brings one Lota of milk as commanded." Birbal: "Alright, I agree. But I challenge on any bet that this will never happen and there will be only water in the reservoir." Akbar insisted and Birbal made the necessary announcement.

The day of marriage approached. Unprecedented joy and enthusiasm were visible in the palace. The people of the city were very anxiously awaiting the day of marriage. On the appointed day a big reservoir, nicely cleaned, was fixed in the royal palace. Each citizen had to enter a private chamber and through an aperture made in the wall pour his Lota of milk in the big reservoir. The arrangement was similar to posting of letters. At 6 a. m. commenced the pouring of milk.

One of the citizens thought within himself, "When the entire population of the city will be pouring each one Lota of milk, If I pour one Lota of water that cannot in any way affect the density of the milk and I would not be detected. Why should I spare this milk which will serve my sick child." Invariably this was the thought-wave which caught the imagination of almost all citizens. Exactly at 6 a. m. started the pouring of milk and ended at 12 noon. Each one had his Lota sealed and at the counter opened it and emptied it. With the exception of four or five the entire city emptied only pure water in the reservoir.

At 12 noon the king was to inspect the milk accumulated and to the astonishment of Akbar and the remaining ministers the reservoir was found to contain pure water slightly coloured white. The words of Birbal came true.

Instead of throwing the blame on others if each one of you realise your duty at the present moment and start a really religious divine life, helping others in all possible ways, by educating the ignorant, imparting the knowledge of science of health and sanitation among the poor,

performing regular prayers and japa at the Brahmamuhurt (4 a. m.), serving and loving others as your own, there will be the descent of Rama Rajya and heaven on earth. You will add to the number of good men and increase the Sattva (goodness) in the world. Never hold others responsible. Every individual has a share in the present state of affairs. Realise it. Start life afresh from today.

May individuals think, speak and act correctly and bring Peace, Plenty and Prosperity to the whole world.

FATHER OF OUR SPIRITUAL RENAISSANCE

(By—Sri Balan)

Swami Sivananda Saraswati is a modern saint, who, unlike the sages of yore is not contented with a complete retirement from life into the quietitude and calmness of solitary contemplation. He is a sage and a leader: the more he enjoys the acme of joy, that is the experience of all seers—who had succeeded in keeping themselves attuned with nature (which the Vedas call the Para Brahman)—the more he pities the worldlings who suffer a self-made tortuous existence.

Sociology a failure: Every state in the world had been trying from the dawn of history, to invent a scheme of communal living, wherein its millions can enjoy a greater happiness than their past generations ever did.

Thus Tribal institution gave place to the Matriarchal economy, which in its turn yielded its place to the Patriarchal

scheme of communal living. Via the rule of the tribal chieftain, kings, and the democratic parliamentary institutions, we reached the days of the dictators, and only recently did we witness their tragic end.

From Free-trade to Protection, and again from Laissez-Faire travelling in two batches, one set has reached the Cartels and world Monopolies, and the other has arrived at Communism, these are grand human experiments, worthy of our admiration and reckless applauses. But, however noble the efforts have been; the results always consistently belied the logical forecasts made by the advocates of each of these social, economic and political philosophies. Man is, even today, as ever before, unhappy and unsettled. He thirsts for peace and progress.....the great leaders and the intellectual giants of every generation have been failing to

provide this universal demand. If at all they have ever achieved anything near to peace, it always proved, within a short interval that they have been short spells of tiredness, or silent preparations for the next mad fury and wholesale slaughter.

The way to success : Why was none of our man-conceived plans for communal re-arrangement ever successful? Why did they all end in suicidal self-destruction and demeaning inhuman atrocities? Is this a chronic sickness of the world, or is there any remedy for it? Swami Sivananda Saraawati, in his tireless efforts through the Divine Life Society (of which he himself is the Founder-President), has prescribed a specific cure for the soul-killing agonies of life.

The Divine Life Society was started in 1936, having its main aim in the "dissemination of Spiritual Knowledge." Hundreds of books have been published, many of which have been distributed freely. His books, which are lucid commentaries and summaries of the richest of all spiritual literature—the Vedas, the Upanishads, the Gita and such other ancient Hindu philosophical treatises—have an arresting power of their own which compels the readers to pause and ponder even in these hectic days of endless precipitation and money-mad struggles. Through his books, pamphlets and leaflets he has reached the suffering worldlings, as well as their leaders, in their own drawing-rooms and have compelled them to listen to his optimistic teachings of strength and cheer.

Mahadev Desai's impressions : It was in 1942, that late Mahadev Desai visited

Swamiji and the honoured visitor was so much impressed with the beauties of this Ashram, the Ananda Kutir, (situated as it is on the banks of the virgin Ganges skipping along in her irrepressible vivacity of youthful strength), that he recommended it to Mahatmaji as an ideal spot for him to retire in his age.

The '42 Struggle soon followed and the father of our Freedom—fight, had to give the clarion call to his countrymen: "To Do or To Die", in making the popular demand, 'Quit India', a grand success.

Years passed on—"Quit India" has been achieved- and it became clear that Mahatmaji had not forgotten the considered opinion of his *Priya-chela*, when recently Sri Pyarelal and a few others reached Rikhikesh and visited the various retreats for the Mahatma's retirement. They, however, found that even Ananda Kutir was too near the "world" to provide Peace for the Architect of our Independence, from the loving respects of his countrymen; and so, they decided Uttara Kasi as the right spot for Mahatmaji's retirement.

But, can such a great sage, leader and darling of the millions escape from the grateful respects and attentions of an admiring generation even in Kailash, I wonder !

Swamiji's Approach: It is not the leaders of India alone that have been thus attracted by the works of Sri Swamiji Maharaj. The Divine Life Society has today its branches in every city and almost all the important towns in this country. Altogether there are 150 branches functioning actively throughout

India. The society has its branches in London (Santi Sadan, Crescent, London) and in Mexico (Apartado Postle 2929' Mexico) and Sri Swamiji has his disciples in almost all the religions of the world.

Whether they be in Norway or in Luxemburge, in New York or in Glasgow, in China or in Burma, in Iran or Egypt, in South Africa or in Java, each of them is regularly fed with instructions and lessons for his practice (Sadhana) from time to time.

Swami Sivananda Saraswati, who was Dr. Kuppaswamy of the Singapore Hospital till 1923, is one of those rare souls, who during his divine Communion has come to grasp the real significance of life, and has gained an intuitive insight into the ordinary follies and the various pitfalls that lie gapping along man's pilgrimage. He has come upon the secret knowledge of how to avoid these inevitable evils of life and how to gain the much-cherished-for peace and happiness for the individual in every generation. In Broadcasting this secret wisdom he has become familiar to millions: his lessons are widely known and regularly practised today by many throughout the East and the West.

World-wide work: A unique feature of swamiji's method is the painstaking regularity with which he attends to his voluminous world-wide correspondence. To cope up with his volume of daily post the department had to open a special post office at Ananda Kutir itself and had been regularly maintaining this branch office now for the last several years.

Each letter is given the most intimate

attention and is promptly replied. The replies would sometimes contain decisive explanation on some mooted theological point of controversy, or, at other times the letter contents would be a paternal prescription for Chronic constipation !

During meditation the Sadhak meets with many gruelling doubts and a few physical as well as phsychological pains. Only one, who had travelled through the same path can instruct the uninitiated and in doing so through his exalting letters, the Siva of Ananda Kutir has gained the gratitude of thousands of his disciples, not only in India, but in many of the great cities round the globe.

Homage of the Elite: Thus through his years of silent work, Sri Swamijee has by now built up a fairly large reservoir of spiritual forces, especially in India. Spirituality is a unique wealth of India from time immemorial and during the recent centuries of Hindu slavery we lost much of its knowledge and left completely its practice.

In his nighless years of tireless activity, Sri Swamiji has ushered in a spiritual Renaissance, which is yet unfelt by the general public of this ulcerated century. But it cannot remain so for a long now: this is the conclusion arrived at by learned men like prof. Hafiz Mohammed Syed of Allahabad, Dr. B. L. Atreya of the Benares Hindu University, Prof. V. P. Naidu of the Department of Psychology in the Allahabad University or the great living Ascetician and Philosopher, K. S. Ramaswamy Sastriar of Madras.

THE LIGHT THAT SAVED

(By—SRI AMBALAL MASTER)

This writer was once in very great mental agony. He was so much overpowered by pain that he many a time considered to put an end to this unhappy life. He was groping in utter darkness and all throughout the world he could see nothing but despair and sorrow.

At such a time he came across one article of Sri Swamiji Maharaj's in 'Kalpa-Vriksha' a Hindi monthly published from Ujjain by Durgadas Nagar. The writer was in utter sorrow of life at that time. But that article of Swamiji showed him the light in life. "Even the darkest cloud has a silver lining" proved true at that time to the writer. At once the writer corresponded with Swamiji and Swamiji showed him where the shoe pinched. Swamiji gave some practical hints which took the writer from darkness to light. The way of life became clear. And at present this writer is as it were, the monarch of the three worlds! ॐ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृतो ममृशं गमय । proved true in case of this writer and Swamiji.

Then the writer prayed to Swamiji to accept him as his disciple and give him 'Guru-mantra'. Swamiji in answer wrote "I accept you as my beloved disciple. You are very dear to me. You shall be free in this very life. I will back you up". And as there was promise given in letter this writer feels as if he is free from all bonds of life viz., of persons, Places, things, objects and occurrences by the grace of Swamiji.

Then the writer went for Darshan of his Guru and attended the Sadhana Week in April 1944 at Ananda Kutir Rikhikesh. Then by the grace of his Guru he stood 1st in Siddhasan competition by sitting for 3 hours 35 minutes in meditation at a stretch.

The writer has read almost all the books written by Swamiji out of which

he has made many important notes. In sky there are myriads of stars but the "the seven" are Saptarishis. In such a way there are innumerable teachings of Sri Swamiji but the writer has been appealed so much so by the following that he daily meditates upon them. For the common good of public they are written below.

1. If you want to live peacefully in this world, cut off intimate relations with anybody.

2. It is God's grace alone that not only makes one pure, but keeps him pure till the end. Man on his part is to simply exercise constant humility and active vigilance.

3. The body is always a donkey and the mind a monkey to the very word. Keep Adhyatmic whip and the cane of Titiksha and Tapasya in readiness always.

4. Man is said to have obtained knowledge when he finds pleasure in pain and pain in pleasure, good in evil and evil in good; beautyfull ugliness and ugliness in beauty.

5. Whenever you are in pain remember this formula :

- (a) Everything is God.
- (b) Everything is done by God.
- (c) What God does is always just
- (d) What God does is always for our benefit.
- (e) Even this will pass away.
- (f) Never miss the ideal, goal or the centre.
- (g) Cultivate humility, fearlessness and love and you will conquer the world.

DIVINE LIFE

Sri Swami Sivananda

Man cannot know himself save through meditation, through a dive deep into the calm chambers of the heart and a direct glance at the mirror of life within. To have a comprehensive understanding of what we are, we must impress our mind with two facts, viz., the existence of the Eternal Reality or Para Brahman and the radical unity of all manifestations from star to mineral form, between man and planet and between man and the various creatures in this universe. Every human being is a manifestation of the Lord. It is therefore possible for every human being to become one with the Infinite. Reflection on the above ideas breeds faith and conviction. Direct vision of the reality supplants all vain arguments. Realisation of truth makes everything clear and self-explained. May thou attain that stage.

More than the moral lessons taught in schools is the training which the children receive at home. If the parents take care of the development of character in their own children, the moral lessons will be like the good seed sown on fertile soil, when children grow up to youth and manhood.

Apart from knowledge of scriptures and erudition one should develop a tender heart. Austerity devoid of compassion, charity devoid of faith, spiritual Sadhna devoid of purity, a heart devoid of fellow-feeling, a life without prayer are all as fruitless as the waters of the sandy desert. Love, compassion or mercy, purity, truth, non-injury are the stepping stones to success in the path of God-realisation. Sat-sangh, contentment, dispassion and patience are the different steps that lead to the portals of the kingdom of God.

As the wind unites masses of clouds, grass, cotton and dust particles and again disunites them, so the creator does with all beings.

Whatever may be the goal of Upasana the Bhagavata purana treats of Upasana as an end and not as a means. The Bhagavatas, the satvaras, the Vaishnavas do

not ask for Nirvana Mukti. They ask for devotion to the Lord. They work in the universe as servants of the Lord, taking the whole universe to be their own selves or the manifestation of the Lord. Devotion to the Lord serves to make beings immortal.

Atma is within and without. It pervades all beings, it is eternal, indivisible and self-existent. It is birthless, deathless, timeless and spaceless. It is the Purusha of the heart.

The Lord is indeed the beginning and the end of all beings. He is inside and outside.

Just as the material objects resolve themselves into the primal elements, so the material parts in all beings resolve themselves into the primal elements.

Blessed is he who has overcome all selfishness, crookedness and petty mindedness. Blessed is he who has attained the supreme peace of the Eternal. Blessed is he who has found the truth.

Humility is the path of immortality. Vanity is the path of births and deaths. Simple living is the high road to the kingdom of eternal bliss. Luxury is the high road to the round of births and deaths.

Do not be impatient. Have firm determination and iron resolve. Silently submit to the will Divine. Be thoughtful and earnest. Apply diligently to the spiritual Sadhna. The infinite can be attained only by continuous acts of kindness, constant meditation and ceaseless striving.

Earnestness is the path of blessedness. Thoughtlessness is the royal road to births and deaths. Evince more earnestness and enthusiasm in your Sadhna. You will soon attain the Immortal.

Do not slip in the spiritual path through carelessness, thoughtlessness, slackening of Sadhna, and lack of dispassion. Look before you put another step

forward. Trust in God always. Feel His mercy and and grace at every step. Have faith in your own Self, words of your preceptor and the teachings of the scriptures. Do always good actions and be peaceful.

Abandon luxury. Luxury intoxicates like strong liquors. It makes you sick and disgusted. It gives you pain and discomfort when you do not get the desired objects. It is an enemy of peace, devotion and knowledge.

The gift of religion and spirituality exceeds all other gifts. It exceeds all delights. It bestows immortality, eternal bliss, everlasting peace and perennial joy. Therefore lead a religious and pious life.

Do not give room for lethargy. Be always vigilant to destroy the anti-currents of material life. Remember the Lord at all times. Let your thoughts soar high,

to sublime heights of divine splendour. Let not the mind be immersed in worldliness. Have perfect confidence in the Lord, although, it is not easy to comprehend Him. Happy is he who has controlled all desires, Happy is he who is endowed with self-restraint, courage, mercy and humility. Happy is he who has found his object of quest.

Lord Rama's Darshan can be had if you are sincere in His Bhakti. Be like Tulsi-das, Shed tears of prem for Him. Sing like Mira. Develop a loving and tender heart. See Him alone in all faces. Train your eyes to see the Lord in all objects, your hands to do all works for Him and your tongue to utter nothing else but His sweet Names. If you develop devotion to that extent Lord Rama will be pleased to appear before you with bow in hand. Keep the ideal anyhow before you and work for it. God's blessings are always with one who is sincere.

THE GITA JAYANTI MESSAGE.

1947

For anything to appeal to man more than other things of similar nature—any particular deity, religion, name—there should be some peculiar, unique inherent worth in it, which causes this attraction. There have been scriptures in all religions and in every religion some book has come to have a distinctive appeal, a treasure of some special value. The immortal work of that great devotee, Thomas A. Kempes, has come to be regarded as a universal scripture. Even so, amidst so many books of Buddhist religion "Dhammapada", Gita occupies such a towering place above all great scriptures; and a little reflection will show how untold treasures are there which go to make it a gem to all Bhaktas.

Nawadays the whole of India is becoming Gita-minded. There are great scriptures the Upanishads, Bhagavat, Ramayana, they are kept by the orthodox people and read with great interest and devotion by a

great number of people. All the Hindus keep these books for occasional reading. But this little book of 700 verses is a constant companion finding a place in the pocket of every man, however busy he may be. How is it that Gita has become enshrined in the hearts of all? Most of these great scriptures are as revelations or an expositions. They analyse reveal and act as expositions to the nature of the ultimate Reality.

Gita embodies in itself a solution, more than an exposition or a revelation, more than a solution to the metaphysical problem, to the immediately pressing problems of man. Gita is the compassion of the Lord who has come down from his lofty seat to the earth plane to wipe the tears of those in sorrow, to give encouragement to those in despair and to give a definite promise to those who are eagerly looking up to some saving Power. Gita embodies in itself a solution to the problems of life and carries

a wonderful message of encouragement, hope, consolation, cheer and also a definite promise. Thus it has come to be impressed on all mankind for this supreme utility.

Man clings to Gita instinctively; this is only due to the fact that it embodies the solution to all problems. A man who is in affluent circumstances will not worry about the question of economy, will not seek after books that deal with the way to wealth, Gita deals with the problem of life itself; therefore, every man has got this problem. There is no exception; every man has got the problem of life and death. Gita gives a message to the man in misery; the Lord says, "Grief is out of delusion, I shall show you the way out of it." Grief comes out of your being too susceptible to the play of the dualities, whereas in reality you are a witness to the states. These are the three qualities in the field of Prakriti. You are but a witness, unaffected by these dualities. That is pressing problem—how to escape sorrow. The Lord gave various methods. Fear is there haunting mankind as a spectre. The Lord, within a few beautiful and sweet sentences once for all demolishes this terrible fear which haunts mankind.

Death is nothing. It is the conception of death which haunts you. As there are changes in your body—childhood, youth, etc.,—death is but a natural stage of passing from one receptacle to another. Once man becomes convinced of the nature of death, that death is not an annihilation or destruction, but only a change, a wonderful strength is infused in us. This distinction of the body in reality is only like an ordinary change of the four seasons in the same year. This assurance that death is nothing but a mere change, gives a great fearlessness and courage to mankind and for this message of fearlessness and for this method of attaining that stage—for the solution of the problem of death, mankind has to be eternally grateful to the Gita.

Gita does not ask man to do anything which will be impossible for any of the average capacity to do. The Lord says, Even a little of this knowledge is enough to take you away from the great fear. Practise a

little of it, then you will see how it will overcome all the terrors of samsara. I am pleased even with a little that you do; only do it with a proper bhav; I do not want you to undertake gigantic processes. I want bhav; I want the heart. Whatever is easily possible for you, find out, and do that. I shall fulfil it; fulfilment is in my hand. Patram pushpam.

That bhav itself I shall transform. When the Lord was to be weighed when all the wealth of the three worlds would not be of any avail, little tulsī dal put into the other pan at once did the trick which all other gold, silver and ornaments were not able to do.

"I give you this assurance—once you take to the right path, I shall come running to you and take you along the path," the says Lord. Can there be any greater message. "As long as I am here to uplift you there is no fear. "I shall relieve you from all sins." He gives a supreme command, Fear not!" Even with a little practice this wonderful scripture enervates the despairing man giving him a positive promise of salvation, makes him fearless. Therein lies the supreme value of Gita. It is a solution and it embodies a message of truth fearlessness and encouragement. The practice that we are asked to do is not impossible. It is a direct appeal for divinization of life.

Our lower nature can be characterised as impure desire, the inherent qualities of anger, krodha, kama and lobha. These three are in man, in his lower nature. The Gita is a direct appeal to get rid of these three and divinize the entire nature of man. Give up these three by giving up all association "Sangat..." These three fundamental evil qualities menest themselves as various asuric qualities that drag man downwards. Acquire daivi sampat; by doing so you will be able to get over these. That is somewhat parallel to the creed which the divine life Movement has begun to broadcast... the same as Mahatma Gandhi's... that is to stick to ahimsa, satyam and brahmacharya. By following these three triple virtues, you will be able to annihilate the three outstanding evils which keep you down and thus taking the message as embodied in the Gita try

even little by little from now on, try to become images of the message of Gita and attain the final beatitude as promised by the Gitacharya Bhagavan Sri Krishna ! May that Supreme Lord, the author of Gita bestow upon you all the final emancipation from the

trammels of births and deaths ! May you all shine like dynamic Yogis and attain the Parama-dhama, the abode of Immortality, eternal bliss and supreme peace, treading the path of Gita.

THE TRUE SIGNIFICANCE OF DEVI POOJA.

(By—Sri Swami Sivananda)

India now celebrates after the achievement of her long-cherished goal of Independence, the nine-day worship of the Divine Mother—the Durga Puja. It is important for all to know and rightly understand the real spirit and significance of this worship so that tangible spiritual and material benefit of a lasting character may be derived by everyone to a maximum extent.

Rightly understood, the method of this worship shows you the true way to lead the divine life. It teaches you to live in such a way as to make your life a real and practical worship and adoration of the Divine Mother. It reveals the secret of rising from darkness, untruth and mortality unto the grand realm of light, truth and ever lasting life.

The three aspects of the Devi Pooja are Goodness, Prosperity and knowledge. Goodness reveals the Truth; prosperity ushers in happiness; and Knowledge precedes the dawn of intuition and leads you to the goal of Satchitananda. To strive to bring about these three above-mentioned factors into the life of mankind constitutes the real invocation and adoration of the Divine Mother who is manifest in every form of the humanity.

Ritualistic or ceremonial worship is no doubt good, but it is the living worship that truly transforms and spiritualizes you more quickly and leads you on to the highest realization. To consecrate the Divine Mother in the holy altar of your heart, to manifest Her Divine Power within and to live to serve and do good to all is the best and the dynamic way to adore and worship the Divine Mother, Durga.

To invoke the Goddess Lakshmi,

you have to try ceaselessly to bring prosperity into the lives of all. Its significance is to be large-hearted and generous, charitable and kind. The Sadhak will have to strive hard to remove the pain and sorrow and to bring happiness to all as per his capacity. Those who are monetarily gifted, to them I would ask to open free dispensaries for the poor patients, feeding centres for the destitutes, to educate the illiterate and to aid and encourage through every means to increase the wealth of the country; for where prosperity and happiness prevails, there alone Goddess Lakshmi is more easily propitiated.

Now, to manifest the Goddess Saraswathi, you have to educate yourself first. You have to become a flood of light, and thereby, you should radiate the Divine Knowledge to everyone. Such sincere aspirants can go to the slums and backward, illiterate localities and give free lessons on secular and spiritual matters as well. As such you can offer the grandest and worthiest form of worship to Devi Saraswathi.

The message of Navarathri is a call to purity, plenty and wisdom. Where wisdom and virtue combine and become livingly manifest, there we have the Divine Life. Therefore, you should strive your best to grow in spirituality and aspire fervently to usher in an era of living purity, of dynamic virtue and of practical wisdom.

All hail to such living worship ! And all hail to such a cosmic worshippers !! May the blessings of the Divine Mother usher in peace, plenty and prosperity to everyone's life !

The Diamond Jubilee Message

Ananda Kutir,

8th September, 1947

Children of Immortality,

There is a living, unchanging, eternal consciousness that underlies all names and forms. That is God or Brahman.

God is the end of all actions and movements. He is the end of all Sadhanas, Yoga practices. Seek Him. Realize Him. Only then can you be perfect and free.

You need neither art nor science for attaining God-consciousness. Develop faith and devotion. Strengthen your faith through Sat Sanga and the study of scriptures. Persevere in your Sadhana. Look upon the world as a mirage. Lead a life of selfless service, renunciation; dispassion, prayer and meditation.

Cultivate a melting heart, a giving hand, kind speech, equal vision. You will soon attain God-realization.

May the Lord bless you!

Thy own Self

Sivananda.

Equip Yourself First

35

1st " October 1947.

Beloved aspirants.

Practise self-denial.
Develop endurance. Cultivate
dispassion. Then come to me.
Then follow me.

Learn to discriminate.
Serve the poor. Do Kirtan.
Try to bear insult and injury.
Then come to me. Then follow me.

Keep daily spiritual
diary. Stick to resolves.
Write Mantras. Hold the Siva
Trinam. Then come to me.
Then follow me.

Sivananda

Need For Vigilance on The Eve of Liberty.

Sri Suami Sivananda.

and dream of past personalities like Gokhale, C. R. Dass and Sath, Srinivasa Iyengar and numerous to-day become a reality, thanks to indomitable spirit and undaunted of the present leaders of the on the eve of India's entering into a new life in her eventful history some consi- have arisen that call for the exercise of vigilance and caution, prudence and tion on the part of all leaders in the fields of the Nation's life.

the advent of political emancipation, now, as it were awakened from lumber. The oppressive incubus weighing upon and stifling the of India's cultural life, is now he opens her eyes after more century of fitful restless and disturbed arat Matba is a vast power and Forces that lie latent in repose kinetic when awakened and activity ce. Then arises the need for their t and wise utilisation. It is most and important that it should be harnessed, conserved and diver-ted constructive and progressive channels. re is every likelihood of its , if not misuse.

it is in the very nature of all overcome and to lead away man, its being firmly controlled and y the later. Such has been the history and this has been almost ally brought out in the Puranic of Bhasmasuras obtainment of a ver. Its misuse ultimately led to destruction. There is a pressing to keep this lesson vividly before us

especially as, commensurate with the progress and development in political thought and conscience there has been in the Indian masses a like awakening and advance in the cultural and ethical field. This has largely been because of the impact of Western culture and modes upon our land. This has put back the clock as regards our culture.

Thus, side by side with admirable and elevating forces there is to be found in the vast ocean of India's humanity many a medley of unregenerate and downward forces that act as so many dangerous eddies and under-currents upon its serene surge. The Indian masses are fertile with the rich emotional content, but this needs purification and elevation. To draw an analogy from the Yoga Sutra where utmost caution and vigilance is solemnly prescribed for the seeker, when through his patient efforts the dormant Shakti in him (called Kundalini) is awakened, releasing his inner powers and the acquirement of powers so far withheld from it indicates the necessity of a wise and farsighted handling of the situation.

This problem is specially serious when we consider the nature of this force. From the outset its nature and the quality of its manifestation has been in the form of a general defiance of law and a determined opposition to authority. The force has always been a continuous negation and a deliberate non-co-operation. Now the entire circumstances have altered and need has arisen to discord this aspect of the National activity. The general mass has to be weaned from that

aggressive obstructionist mentality deliberately fused into it in the past lest the weapon that was forged yesterday injures your own person to-day. To what other important and valuable task will this force be harnessed now? A valuable force of considerable power that it is, every effort should be made and every possible means employed to take it in hand and work out the far-reaching and responsible task of rejuvenating the true cultural genius of Bharata Varsha.

During any sort of struggle, a force is generated as also an inevitable impetuosity of passions in those who participate in it. In a great struggle of a nation-wide magnitude, the above process takes place upon a vast scale. Further, the great and historic machine, the Congress, that came into being more than two generations ago at the time of the venerable Dalabhai Dwrojee has now served its main purpose. It has successfully accomplished its chief task. It has struggled and it has triumphed. It has had at its back the moral and emotional backing of patriotic millions of India. What now, is to be done with the force that it implied?

For, inspite of whatever may be said to the contrary yet it is to be borne in mind that political emancipation is not the final goal of India. Political freedom is but the condition sine-requisite for the fulfilment of her true destiny in relation to the other races of the world. India has to grow in and develop her inner self. This freedom is to provide the ground and atmosphere for the smooth, steady unhampered movement of this growth which will equip India for working out her special mission amongst the community of nations that is astride this earthly globe. That special mission is the true regeneration of all Mankind.

The task is a great one. It has been made hard. Hard, because the East, even though it has freed itself from the control of Western Political power is yet dominated by Western modes, ideas and ideologies. The task still remains for the Eastern people to earnestly thrive and free themselves from the clutches of the fascination and glamour of the occidental materialistic culture that has held its firm grip upon the East. To-day this overwhelming power is apparent every where

amongst us in their baneful aspects of communalism, callous exploitation and exploitation, power-madness, severe-lust, social life, political cunning, religious aggression and a habitual scepticism in all walks. Such a cultural subjection is an ever-bar to India working out her destined cultural conquest.

India is to be the counterforce, resist, then balance and finally overcome rank destructive materialism that the even now building up. Two terrible non-wars have not sufficed to open. But India shall not commit this mistake has learnt from experience in the past she should not fail to learn from the. She has to remember a great deal learnt during the recent fateful half-century. She should be guided by these experiences in the future. Will India realise that liberation of wants, casting aside material spiritual values, and specialising in des-

Divorce from ethics in every man's Life is one of the main factors in the fall of man. It is worth remembering that universal degeneration of the human race and unrestricted play of baser passions in individual and social life is at the root of the repeated wave of scientific and civilisation that sweeps over the world time again. Uncontrolled human passion is to plunge the nations into savage wars for the future also. A living faith in spiritual values and earnest practical religion see the one hope if mankind is to live in refinement, ennobling and sublimation. Passion and desires is the special function of true Religion. The dictates of elementary logic and rationality clearly direct to rescue humanity from the present and to in the future, the right way is to realise the important role of ethics i.e. true Religion. Ethics is fundamental part of true Religion work it out in national-social life. A part of this is India's ideal. Temporary phases cannot belie this basic truth. No man can escape from his own self. No India escape from her true self. It is spirituality, living religion. It is the spiritualisation of Man's Ideals and endeavours.

There is a special reason why action should be bestowed to this right direction of people's aspirations. It is

a physical force that spends itself through use; but a force that is pregnant with capacities for multiplication in the stream of Time. Qualitatively it has within itself the seeds of continuity into the progressive structure of future history. This is a *Human force* and not merely "man-power". As such it comes under the undeniable operation of Law of Heredity. As it is coloured and converted, as it is tinged and transformed by the policy and propaganda of the powerful parties at the helm of affairs, and in authority to-day, so will be its succeeding phases that will be inevitably inherited by the people-to-be of this great land. The education and refinement of its present nature and the type into which it is moulded by the vigilant leader will decide the temper of the generations to come.

If the power is mainly directed into military channels, if the masses are infused with martial spirit, this will catch up and give a similar turn to succeeding generations. In time, this Nation too will become war-minded, though this may not at all be the intended purpose of such a step to-day. Emotions are dynamic. In rousing up these emotions the purpose originally conceived of in the minds of a few leaders does not always get reflected in the receiving minds. Here quite often the emotional movement set up by leader's stimuli is further influenced by the individual's personal ego-sense and is evolved into a dynamism distinctly peculiar to that temperament. The resultant urge may quite likely be of a nature totally at variance to the result wished and worked for in the leaders' imagination. Therefore, the need for caution, foresight, deep consideration and sane decision. Hence the distinct importance of this portentous matter. In the vital interests of posterity it becomes the duty of all nation-builders to reflect well and exercise greatly their selective discrimination before deciding into what type they should mould and develop the vital and vibrant, the awakened and impatient Bharata Shakti.

To have in view only the immediate needs of the present generation would be a serious short-sightedness and lack of essential imagination in men who (whether they are conscious of it or not) are making History. Mother India is not merely to be a 'successful' TODAY. She is going to be, nay, she shall be, a 'triumphant' TOMORROW'. The exigency of the moment, the expediency of political

situation should not be allowed to weigh as the sole directive factor in the onerous task of giving shape and shade to the aspirations and emotional urges of an awakened humanity spread over a vast sub-continent. Great vigilance is called for. Also greater vision. More than ever before we must now remember the truth that.... Where there is no Vision, the people perish. To misdirect India into a field that is not suited to the unfoldment of her true genius would be a major tragedy. It will be a national misfortune to India, a loss to the whole world, and an unhappy step delaying human evolution itself.

Let us draw inspiration from the past great ones. Let us draw guidance and wise counsel from the present great ones. Let not the conflict of small and petty interests hamper this great work. We must resolve and lovingly smoothen little dissensions and disagreements, lest conflicting forces mutually react upon one another and become wastefully nullified in the process. The wasteful dissipation of national forces is as much a harmful loss as its perversion and abuse. Many have to be readily forgiven, much has to be forgotten, much more learnt and faithfully remembered. The hour has struck when all sections of the Nation have, for the time being, to resolutely set aside the lesser claims of their distinct ideologies and cheerfully give their heart and hand for the working out of the central Ideal of the integral renaissance of Cultural India. Recall the memorable words of the immortal Dharmaputra to his impetuous brother: "Brother, between ourselves we may be five Pandavas and hundred Kauravas, but when a common task confronts us, we are hundred and five strong".

May every Indian individually and may the Nation as a whole bear it in mind that in the cultivation and manifestation of Mother India's true genius lies their destiny! The West, nay the whole world, wants this from India and not an imitation of something exotic. The humanity expects from India the Bread of Life. Let not India produce a stone. Nay, one and all strive to prepare and to proffer to humanity the Bread that it so eagerly awaits.

Om Shanti! Shanti!! Shanti!!!

VEDANTA JYOTI

CHAPTER II

Vedanta In Humour

1. Vedantic Compressed Tablet

There is the Saccharin tablet
For the diabetic patients,
There is the Amyl Nitras tablet
For the patients of Angina Pectoris,
There is the Ephedrin tablet
For the Asthmatics :
You have all sorts of tablets
For all sorts of diseases.
This is the age of tablets—
Parke Davis and Burroughs Welcome
Are day in and day out
Manufacturing tablets :
Yet the diseases are not cured ;
New diseases are cropping up,
New 'ities' new 'orrheas'.
Sivananda says :
Use the Vedantic Compressed Tablets
Of Upanishadic essence ;
They are the four Mahavakyas—
Prajnanam Brahma, Aham Brahma Asmi,
Tat Twam Asi, Ayam Atma Brahma.
Each Mahavakya contains
The essence of One Veda,
The whole world is compressed in OM,
All diseases will be cured,
Feel : Anamayoham—I am diseaseless Atma.

2. Vedantic Gazette, Good News !

Hear this good news, friends !
From this Sunday Supplement
Of the reputed Vedantic Gazette,
Dak Edition from Ananda Kutir !
It will give hope to the hopeless,
Strength to the weak,
Joy to the depressed ;
Your wife might have divorced you
Because you have no money now,
Your father might have left you
Because you do not earn now,
Your friends might have deserted you
Because you are in the role of unemployment,
You may be clad in rags,
You may have nothing to eat,
You may be suffering from T. B.,
Leprosy and any incurable disease,
Sivananda says :
Forget the body and the past ;
You are the King of kings now,
You are Immortal, All-blissful,
All-healthy, all-wise Soul ;
You are anamaya- rupa-Atma ;
Realise this birth-right now
In a minute, in a second !
Feel ; I am Lord of lords—
Satchidananda-Swaroopaham !

3. Vedantic Suzerainty

Dear Appundu !
Beloved Ammanjee !
Do not see the 'waned' columns,
Of daily papers.
Do not write in future.
"Being given to understand"
There is a vacancy in your office,
I apply myself as a candidate;
So far my qualifications :
I was plucked six times,
In matriculation.
I am in duty bound
Pray for your Honour's
Prosperity and Posterity...
Your obedient servant,
Appundu, Ammanjee.
Sivananda says : Appundu !
Why do you cringe before the frail man ?
Kill this beggary attitude,
Know thy essential nature :
Thou art Suzerain;
Thou art the Emperor of emperors ;
The wealth of all worlds belongs to you :
Feel : I am Atma-Samrat,
I am above all wants.

4. Vedantic Passport

You need not apply for this
To the Secretary of Foreign Affairs.
Equip yourself with four,
Cultivate Cosmic Love,
Have equal vision,
Include and embrace all,
Serve all and love all,
Feel the oneness in all,
Have adaptability, tolerance,
Patience, forbearance,
Sincerity and nobility,
Fiery spirit of selfless service;
Now you will get
The Vedantic Passport
That will take you to Brahman
Kailasa and Vaikuntha.
Sivananda says :
Put this Vedanta-visa or Passport,
In your pocket
And roam our happily
Throughout the fourteen world,
Wherever you like.
All will recognize and welcome you,
All will adore you
Feel : I am the All, I am all-in-all !
The whole world is your home
Vasudhaiva Kutumbakam.

The True Path

Sri V. G. Ramachandra Ayyar M. A., B. L., Tirukkoyilur.

he world to-day is war-tired, agitated and downtrodden in all fields of life. Nations struggle in the economic field; food and clothing has become a major issue in all parts of the world. There is besides a breakdown of the intellectual forces of the world. The nations are having no peace; their material gains being ever on the increase find no immediate chance of fulfilment. There is dissatisfaction all round. Unrest, spiritual, intellectual and moral, is rampant everywhere. What then is the solution?

Humanity has forgotten that want begets desire; that the height of bliss is to be desireless and selfless. They have forgotten that all the Great Teachers of the East, Sri Sankaracharya, Jesus Christ, Moham-
Buddha, emphasised on man entirely forgetting the 'self' in service of humanity and regardless of barriers of caste, creed and nationalities. The great teachers had reminded us ever and anon that "Thou art (Tatwamasi). To know that one sprang from God, is a part of God and evolve himself in his Master, never to be born again, is the true path of 'Divine Life'. To be a man who feels he is in 'God', the universe is part of himself and his will look kindly in a spirit of service and love on all persons on earth. He will be the embodiment of truth, ahimsa, sacrifice, and devotion. When men in numbers throw themselves into this variety of Spiritual attainments, mankind will find true 'rest'; the world of to-day which is a wreckage of material pomp, envy, hatred, famine and lust hereafter be the abode of peace, love and plenty.

It is therefore God in his Divine Mercy

vouchsafes to Mankind great Seers from time to time to remind erring men and nations and to wean them round to the 'Divine Path of Life'. The East has always been the beaconlight in this divine resurrection of life from the earliest historic times. The Seers and Philosophers of the East, particularly of India, have always been the torch-bearers to human Spiritual Freedom. 'The True Path' as envisaged above has been in our present times so realistically brought to humanity by the Divine Life Society, Rikhikesh, the divine guiding star illuminating the spiritual firmament as our revered Guru, His Holiness Sri Swami Sivananda. His Holiness has been the embodiment of all virtues, penance, self-realisation and self-abandon. He has verily been the servant of all servants to teach humanity that to serve and to efface self must be the motto of humanity. His divine eyes see Divinity in all mankind, animal kind and trees. He sees God in the Universe and teaches us that unless we look out and feel God in the Universe, we can never 'look in' and feel His presence in our soul. He loves all, serves all and lives for all. Service of humanity for the welfare of humanity is his clay-ion call to all spiritual aspirants. He has taught us that rituals and mechanical devotional routine are a false spiritual programme. He directs our sadhana into the real and true path of Divine Life. He advocated change from within and believes in practice more than precept. He is verily the spiritual counterpart of political Gandhi. The latter is a mystic sometimes, torn asunder by the innate half-truths of politics. But the former is a spiritual resplendent star, who sees his goal clear and bright and leads humanity to the promised goal. Our Guru, Swami Sivananda, is our spiritual healer. He started life as a devout Karma Yogi and a healer of human ailments as an efficient doctor. The spiritual urge in him has taken

him to higher field of divine service and to-day he is the beacon-light to millions of spiritual aspirants in India and the world. His clarion call has founded the Divine Life Society in Rikhikesh and there are innumerable branches of the same in several parts of India and elsewhere. To such a personage as our Guru, we are beholden for ever. This day, September 8th 1947, the day of His Diamond Jubilee, marks an era of spiritual progress. The world is jubilant at this Grand Jubilee. May the Almighty, our Father, bless our Guru, His Vice-Regent with a long spiritual life and may our prayers to our Guru and the Almighty harbinger a new spiritual

era of grandeur in the world at large. What shall our homage be to our Guru on this occasion of the Diamond Jubilee? What satisfy our immortal Guru? We can only practise to Him thousand times and with his blessing announce that we shall follow his teaching, spread it in the world, preach it, and most important of all, practise it. The truth as outlined by the Divine Life Society shall resurrect a suffering and materialistic world into a heaven of bliss, peace, love and divine glory. Our Guru may therefore be pleased to accept the homage of his sons and may His blessing enliven us into Sons of God !



THE PERCEPTION WE NEED

By Sri Swami Sivananda.

Now-a-days everyone knows that the sacred scriptures of all religions, the ancient sacred books are storehouses of the secrets of life. They hold hidden wisdom behind their apparent word. Thus, in the overwhelming generosity of heart, the modern man is sporting enough to tolerate them to exist. The most unfortunate among this family are Puranas. The very word Purana has by kind convention come to take on the meaning of long-winded rigmarole. Any boring recital is usually cut short with a "All right Bhai-Sab, I don't want to hear this Purana" which means, 'Dry up brother. Shut your shop'. Such is the bathos.

Is this the attitude in keeping with man's claim to rationality? Have you done justice by merely accepting that the Puranas are valuable allegories symbolising great spiritual truths? If man does not tap the wisdom and utilise it, does it not amount to neglecting the Puranas? They were not and are not meant merely to be orna-

ments but are as greatly utilitarian as modern scientific invention. They are alluries. They are documents in cipher. Neglecting them man neglects his own well-being. We all know how in the period of war no scrap of paper, however trifling it may seem, is to pass without the strictest and closest scrutiny. Even the most seemingly inconsequential narrative or letter receives the most careful attention. They do not simply see the writing but look at it with care. Even more, they not only look at it but look for what at first may not be visible on the surface. More often than not, it was found to contain valuable information and guidance that would perhaps help to win the war. Victory might mean all the difference between victory and defeat. This ought to be our attitude towards the scriptures if we accept that they contain esoteric import, which in fact they do. Such is the perception we need.

Let us take a typical example. There is a story of the ten incarnations or avatars of

d. A little thoughtful research will bring to the startling fact that more than the trial of the Lord's lilas, they actually summarise the process of the seeker's spiritual progress affording a clear View of the pattern of the sadhak's inner development.

The opening act of this wonderful revelation is the Matsayavatar rescuing and bringing up the Vedas concealed in the ocean waters. Vedas give man the knowledge of the true purpose of life and open his eyes to the lofty mission of man beings on earth. This knowledge is now covered over by the waters of ignorance. It has to be brought up. This is the first step in the life of the sadhak. This awareness comes to the surface. This is man's first awakening, the glimmering of his spiritual dawn. The consciousness of life's purpose is brought up from the depth of ignorance. Matsyavatar is now enacted.

What happens next. The force of darkness does not allow the newly awakened one to arise and march on. There commences the inner struggle, the struggle between the forces of good and evil, each trying to get the upper hand over the other. A regular tug-of-war, a vigorous churning takes place inside. This is the fight between the devas and asuras, the celestials and demons, depicted on the eve of the Kurma avatar. This process of churning (the Amrit-mandhan of the Purana) is absolutely necessary before the sadhak can enter the next stage. One point is to be noted in this period. Notwithstanding the churning brings up the Amrit or the Nectar of realization ultimately but during the process things like the Kala-Kuta, the disgusting venom concealed inside, rise up to the surface, they have to be reckoned with. Spiritual purification is akin to opening of Pandora's box of Grecian Mythology.

Now, so far we dealt with the poisons that rise to the surface. These at least are visible and can be fought with face to face. But certain aspects of man's lower nature instead of coming to the surface dive deeper into the unfathomable sub-conscious and defy all attempts of the sadhak to get at them. But no, he *must* get at them. There is no other go. He must reach down and annihilate them. These aspects are depicted in the puranas as the asura Hiranyaksha. The drama of the great Varaha-avatar tells you how you have to dig deep down into the very bowels of the dark earth and give battle to the demon in his own element. Hiranyaksha is to be slain. This symbolises the deep self-analysis the sadhak has to do, probing into the innermost reaches of his sub-conscious self, relentlessly pursuing and tracking down the hidden vasanas like lust, anger, greed etc. and destroying them. When this is done, when the sadhak takes this resolute step, then starts the great inner war. The asuric part of man rises in revolt against this divine force and swears vengeance for the injury done to it. It becomes the Hiranyakashipu. Now a significant fact. Why does all the vengeful hatred of this asura take the form of a terrible persecution of a little child? Why is the divine side depicted as the "little" Prahlad? Because this is the struggle in the beginning stages of the sadhak's spiritual life when he is but a mere infant upon the spiritual path. Here the deep advanced knowledge or Jnana element is absent in the picture. It is all faith, love and out-pouring in incessant prayer. The Lord comes to the rescue. But here again a very significant point. The Lord comes in a dual form. Not entirely divine, but yet four-armed divinity coupled with an earthly aspect too. And this earthly part is that of a lion. Why lion? Now in spiritual parlance the human being is conceived of as Pashu and the Lord, the only Purusha as the Pathi. The

human-cum-divine being who comes to rescue of the seeker at this state is the Guru-God. Among the Pashus, i. e., mankind, the Guru is verily lion among men. And he is divine too. The Guro dayabdhe nrikesari : in such terms does a Marathi saint address his Guru. This Guru, the Nrisimhavatar hastens to the rescue of the sadhak. He emerges victorious.

Vice is vanquished. Virtues develop in him. This paves the way for the enactment of the drama of the fifth avatar namely the Vamanaavatar. The aspirant grows into the paragon of power and virtue, into Emperor Bali having domain over illimitable wealth. Pride creeps in. This sudden access of power and plenty brings undreamt of fame and renown. The sadhak's head is turned. The Lord perceives that it is high time a lesson is taught for his (the Sadhak's) own good. But before pride, the forces of good seem powerless to operate with success. Arrogance is a formidable factor in the life of sadhana. The counter acting agent has to come in disguise, is a tiny, diminutive form. The mysterious force called humility alone is an equal match to spiritual pride. It operates subtly and gradually; coming as a humble suppliant in the beginning. One aspect of the sadhaks ego-sense tries to obstruct this good work. But it is a divine force and in the end drives pride down to the earth. The next battle is won, Sukracharya's tactics fail, Bali is vanquished.

Spiritual life now takes a decisive turn. Major obstacles and tests are surmounted, passed. The zero hour arrives : that is the crux of spiritual life. It is the crucial moment of the sadhak, being transformed into the saint. The final adieu is to be bidden to the minutest traces of earthly nature. He has to get free of the body

sense, nay, even the human consciousness and make a complete break with Prak and all she stands for. This is the slaying of the Mother by Parasuram. An absolute surrender to the Purusha (obedience to Jamadagni) is made so that the full grace the Divine flows into him. The tremendous incident throbbing with a wealth of human emotion, the drama of Parasuram's implicit obedience to Jamadagni's command and determined slaying of his own mother with ruthless axe is this death of the Prak consciousness of the saint by the complete taking over of the Purushakara vritti. Parashurama: Now symbolising as it does the crucial stage of the threshold enlightenment, the subsequent actions of Lord as Parashuram elaborate the inner processes that are implied by this transformation. Parashurama exterminates the entire Kshatriya race root demonstrating thereby the law that the very moment realization dawns upon the evolving soul then the entire host of 'agami' and 'sanchita' karmas are wiped out at one stroke. You know the Kshatriya is the most vigorous, active and aggressive etc. It is as a concrete embodiment of rajas. The karmas partake of such rajas, being dynamic seed-sources of countless further actions one behind another, ever moving up into the front of their inevitable fruition. They form a restless ever-moving chain and constitute, if it were, the motive force that keeps the terrible wheel of birth and death constantly rotating. Their formidable legion gets annihilated in a trice upon the dawn of the transcendental experience. But wait—two lone remnants survive the family of Dasaradha and Janaka too. And these are Prarabdha Karma concretised as the body—Dasaradha (with its ten-indriyas) wedded to the play of the three gunas (three wives) and the fo-

karanas (four sons), and secondly, the
less, absolutely unattached activities
the enlightened sage carries on without
idea of agency, Lokasamgraha, the grand
arya of Janaka with the spirit : Mithilayam
pithayam name kinchit pradahyate:

ence onward it is all joy and victory.
The divine forces now swear allegiance
n. The entire deva hosts, the kapi-sena
avatahar is on his side. Only one thing
st that is to cross the final barrier
ality, of savikalpa and reach that
wherein awaits the Prize of Ultimate
ation. The Drama of Ramavatahar does
this gulf and win the supreme prize.

Rajya follows and the next avatar,
na, reveals the perfect Jivanmukta stage,
e it is all Lila. He is the chief vendor
e mart of bliss. Divine play, Sahaja
bhi—all activities in continuous unbroken
ousness of this essential Nature.

ddha-avatara. It is the solemn consumation
glorious grand life. It is the final sunset
rawing all the brilliant rays in the evening of
intly life, getting self absorbed, the Buddha
e Ecchi Vriksha. The sage now
es into nirvana under the tree of
ne transcendental wisdom and attains
s with the Infinite, returning to his
source. With peacans of joy and the
and hosanna of victory the curra
ully swings down to silvery notes of
joy bells.

ell, we are now confronted with the Kalki
What is this anti-climax? No. It is
logical fruition of the Life Triumphant.
the Sun that has burst forth at last from

the enshrouding mass of dense dark clouds,
forthwith radiates its throbbing, vital brilliance
in streams of potent dazzling light, even so a
life perfected becomes a source-point of positive
Power for Good. It becomes a divine force
crusading forth into the universe breaking a
heroic lance for Dharma and sweeping down as
an avenging terror upon Adharma. Such is the
symbol of the Kalki avatar-to-be sounding the
death knell to all unrighteousness and establish-
ing the Kingdom of God on earth.

Thus from the dramatic incident of the
Matsyavatahar to the grand climax Kalki, the
Dasavatahar depicts with wonderful vividness and
marvellous insight the process of human Monad
struggling and successfully attaining to the
process or the Universal Consciousness and
also the ultimate nature of the impact of such
realization upon the destiny and history of
humankind.

This is but one example I have taken. The
scriptures teem with a wealth of such marvellous,
esoteric and philosophical allegory. The typical
example I took, I have but treated in mere
general outline. There are details there in
plenty and deeply interesting too. Approached
with the right perspective, every scripture worth
the name will reveal veritable mines of wisdom.
Let not Puranas mean so many antiquated
scrap-books merely tolerated to exist. They hold
within their neglected covers a valuable spiritual
heritage for our edification. They are precious
documents worth their weight in gold. With
them it is indeed a case of 'seek and you shall
find.' May the great sacred texts of all religions
continue to guide, inspire and illuminate Man-
kind on the march towards realization and
perfection.



Faith, Aspiration And Self-Surrender

By Sri Swami Sivananda

Faith is Sraddha. Faith is the greatest thing in the world. Even the highest rationality has faith as its background. One cannot ratiocinate on things in which he has no faith. Even the greatest philosopher has faith as his stronghold. No intellectualism can prove good if it is not supported by faith. The whole world stands on faith and is guided by faith. Religion has faith as its root. One cannot prove God if he has no faith in God. God is only a matter of faith. This faith is the out-come of previous Samskaras. Certain men are born-philosophers and certain other do not grasp the fundamentals of religion even at the age of seventy. This is all due to past samskaras or impressions. Faith is guided by impressions of actions done in the previous births and the present faith is nearer or farther from the Truth in accordance with the advancement made in spiritual evolution.

Mind faith should be turned into rational faith. Faith without understanding is blind faith. Bhakti is the development of faith. Jnana is the development of Bhakti. Faith leads to Final Experience. Whatever a person strongly believes in, that he experiences, and that he becomes. The whole world is a product of faithful imagination. If you have no faith in the world, the world does not exist. If you have no faith in sensual objects, they will not give you pleasure. If you have no faith in

God, you never reach perfection. Wrong turns even existence into non-existence. "who thinks that Brahman does not exist, he becomes non-existent" says the Taittiriya Upanishad. Faith is the fundamental necessity of Spiritual Sadhana.

Aspiration is a development of faith. One step ahead of faith. The flame of faith is born as the conflagration of spiritual aspiration for Moksha. The aspirant yearns to have divine experience. It is no more mere desire but strong feeling which cannot be easily shaken by external events. The devotee longs to be in union with the Beloved. He has no sleep, no rest. He always contemplates on how to attain the object of his love. He prays, suffers and gets mad of his Lord. Divine madness overtakes the devotee and he completely loses his personality in the aspiration for attaining God. This is called self-surrender.

Self-surrender is the end of Bhakti-Yoga. The self or the ego is surrendered or parted for ever as an offering to the Lord. The devotee is lost in the consciousness of God. He is plunged into the ocean of bliss. He has taken a bath in the sea of nectar. He has drunk the essence of Immortality. He has become Apta-Kama, for he has attained God, the centre of the universe.



A GREAT SPIRITUAL GURU.

By R. Viswanathan B. A.

The Bhagavat Gita, our most outstanding heritage, has a masterly conception of the ideal man and the ideal life. This evolution is a

long process and requires for its fulfilment strenuous practice in a spirit of absolute detachment and intense universal love. The "divine grace" which is the most vital factor in

cess descends if and when the other conditions are fulfilled and imparts the final glow and shape to the chosen subject to spread His stre for the benefit of one and all.

Sri Swami Sivanandji, possesses in blissful and the spiritual, mental, and intellectual abilities needed for the evolution of the "Gita".

The force, energy and enthusiasm of this divine personality are truly volcanic. That the Swamiji has dedicated all these powers for uplifting whoever is in need of much prop, is mine of fortune whose inexhaustible potentialities may be taken full advantage of by all seekers and devotees.

India, the spiritual leader of the world, has from early times, been blessed with such great souls illuminating the spiritual part of her great population at critical periods. The early life and attainments of Guru Sivanandji is remarkable for the paving of a great life, in ordinary material sense. The great "clash" Arabindo Ghosh would call it, came to the Swamiji early in life, the "inner situation in which all duties have to be abandoned, trampled, flung aside in order to follow the call of the divine within". The great spirit had no difficulty to choose. Unhesitatingly he risked to take the great plunge out of which he emerged successfully, for your and mine sake and for the sake of the millions of fellowmen, groping ignorantly in the dark.

It is not for a poor ill-equipped "bhakta" like the writer to estimate the worth of the

manifold services which His Holiness had rendered, and continues to render, for the spiritual evolution of mankind. This is partly reflected in the possession of a vast number of ardent followers spread throughout the world, belonging to diverse creeds and religions... in the activities of the numerous branches of the "Divine Life Society" spread throughout India and outside.

The Swamiji lives in "though for the world in God and does not live in humanity only, not in the intellect only but also in the spirit, not in the mutable "Being" who is all "creatures" only, but in the Immutable and the Supreme, not only in the changing march of time but in the Eternal". That is what the Swamiji lives in and works for, in the true spirit of the Gita. In commemorating Diamond Jubilee of such an ideal life, we are but paying a humble and poor tribute to ourselves, to our slow realization of the truth that on entirely spiritual approach can alone provide a radical cure for all human ailments, to the big and complex problems which baffle all rational and purely intelligent handling. Up, up in the wake of this supreme knowledge, humanity may yet accomplish itself and secure the future.

In this divine task of great consummation the voice of Swami Sivanandaji...the sage of Ananda Kutir- hearkens us. Let every one of us, to whatever community he or she belongs, take this unique opportunity, for our own and the world redemption for "He pours out peace and bliss." None can afford to miss.

KARMA CAN BE TRANSFORMED INTO YOGA

By Sri Swami Sivananda

If you always keep the goal of Self-realisation before you ALL THE TIME, no doubt

you are Eternal; no doubt you have eternity before you. You are deathless. You are beyond

the bounds of time. It is true; but let this not slacken your efforts to realise the Self in this birth. You do not know when you will get this human birth again. You cannot realise in a sub-human or in a super-human birth—either as an animal or as a God. In both of these series of births, the soul only enjoys or suffers according to the fruits of the karma that he performs in his human birth. After this momentum is over, he will have to take a human birth again with another chance of realising Self. This will enable you to realise how very important it is that we should strive our utmost to realise the Self here and now. Not a moment of the precious life is to be wasted. Every day you must introspect and find out if you are progressing. This is very, very essential. Otherwise, you are in the gravest danger of being led away from the path. **INTROSPECT!** Find out. Maya is ever ready to delude you and lead you astray. Take care. She has ever so many forms. Pride of service, arrogance of position, conceit of achievement, attachment to accomplishments, desire for comforts, greed for power, anger at those who obstruct your seizure of power, and an innate craving to override, oppress, and misbehave towards others on account of an inborn superiority-complex these are some of the heavenly damsels that always surround to tempt you away from your high goal. **BEWARE!**

If you are able to turn every act into a brick to construct a canal through which will flow freely and continuously the thought of God. The bhava that “**WORK IS WORSHIP**” must be kept up. This will effectively counteract the allurements of Maya and nullify her temptations. Know that you are, in essence, the Atman, the Akarta and Abhoktha. God works through you for His own inscrutable purposes. How then can you claim any merit or suffer a demerit? The One Atman that is in you, nay,

that You Are, is every-where. Nought else there in the entire universe. Everything is due to you only because everything is your own Self. Who, then, can be your friend; who your foe? Who, then, can be your superior, who, your inferior? Who can cheat you; and whom can you cheat? Who can do you a harm; and how can you do any harm to others? **LOVE! LOVE! LOVE!** For every thing is your own Self. Will you wantonly cut your own throat? That is what you are doing when you injure another—in thought, word or deed. Again, supposing your finger hurts your eye by mistake, will you cut it off? Similarly, you should not retaliate when your brother hurts you by mistake. You should accept whatever comes, applause and criticism, praise and condemnation, love and hatred, gain and loss—God's kindly gifts. Take every one who comes into contact with you as a manifestation of God Himself. Bow to every one; prostrate even before asses. Develop humility to the maximum extent. “To become humbler than the blade of grass” should be your ideal. If you follow this, everybody is but a manifestation of God, you will not only tolerate, but positively love criticisms. When another man criticises you, at once think he is right—for he is God. You should analyse the ideas contained in the criticism or afterwards and arrive at a mature judgement. By this method you would very easily conquer the temptation to offer a rebuff. You will develop patience, understanding and you will have goodwill on all sides from every one. You should introspect in silence and solitude and analyse the points of criticism. Solitude will calm your emotions and the conclusion you arrive at will be sound. Karma Yogis should never let emotions and excitement get better part of themselves. By following these instructions, any action—sacred or secular, even if it is service of the family—may be converted into an act of worship, leading to the most sublime goal—Self-realisation! May you all become perfect Karma Yogins!

Push on in Sadhana

ॐ 15th November 1947

Sadhaks bold,

O brave soul! O Adhyatmic
hero! Push on with your
Sadhana. March forward.
Nothing else is necessary but
these - Sincerity and earnestness,
vigilance and diligence,
patience and perseverance.

Carry on your Sadhana
with unshakable calmness.
Plod on steadily. Success is
sure. A brilliant future
awaits you.

Sivananda.



श्री गुरु पुष्पाञ्जलि

By Sri Sambhu Prakash

एकं पूर्णं परमात्मानं
निष्कलं निर्मलं भेदविहीनं
सत्यं शान्तं शिवमद्वैतं
भजामि शिवगुरु शिवानन्दम् ।

शुद्धं बुद्धं बोधस्वरूपं
निरस्तनि खिलोपाधि समूहं
सत्यं ज्ञानमनन्तं दिव्यं
नमामि शिवगुरु शिवानन्दम् ।

ब्रह्म निरामय मोक्षस्वरूपं
ब्रह्म विष्णु मुनीन्द्रादिमृग्यं
प्रेमाश्रयंच परमानन्दं
स्मरामि शिवगुरु शिवानन्दम् ।

धर्माचरणे कर्मा वीरः
शिष्यकल्याणे कृपावतारः
ज्ञानिश्रेष्ठं भक्त प्रवरं
जपामि शिवगुरु शिवानन्दम् ।

नमामि शिवगुरु शिवानन्दम्
स्मरामि शिवगुरु शिवानन्दम्
जपामि शिवगुरु शिवानन्दम्
शिवानन्दमेकं शरणम्
न जाने शिवानन्दादन्यम् ।



THE Divine Life

THE LIGHT THAT ILLUMINES

By Sri Swami Sivananda

Diwali Day is the occasion of the Festival of Lamps. Lamps illuminate everything and flood the four quarters with brilliant light. Light is the triumphant foe and dispeller of darkness. Darkness flees in fear at the approach of Light. Light is Divine. Light brings with it bright joy and cheerfulness. Diwali is, therefore, the symbol of Divinity spreading in and lighting up the life of man on earth. Diwali reminds you of the real inner Ananda or the joy of the spirit that pervades this world of mortal clay. Diwali announces the advent of Light and the flight of darkness. It is the triumph of Atmic-Jyoti over samsaric Ajnan-andhakara.

Light stands for all that is Divine.. Darkness is always associated with Ignorance and Tamas. Atman is referred to as Paranjyoti, the Supreme Light-Transcendent. The rays of this Great Light are Satyam, Jnanam, Anantam; Santam, Sivam, Shubham, Sundaram, Kantam. Verily it flashes as Knowledge, Love, Purity and Bliss. Therefore, wherever and whenever you spread knowledge, purity, love, truth, joy and goodness, there and then you truly celebrate Diwali. For when you live and propagate these qualities you verily manifest Atman and thereby illumi-

nate everything with the radiance of Spirit.

Each thought, each utterance and act of yours which serves to brighten another's life is indeed a true Diwali lamp lit in the temple of Blessedness. To visit a hospital-ward with flowers and sweet words and to bring a smile to a pain-stricken patient's face is truly to light up a Diwali lamp. To read out an inspiring spiritual book to one sorrowful with bereavement or similar grievous loss and thus lighten up his heart is verily the lighting of a Diwali lamp. Removing the darkness of ignorance and worldliness is indeed the grandest Diwali illumination!

To keep brightly alive this effulgent Atmic Flame through fuel of constant Sadhana is the real significance of Diwali celebration. This Adhyatmic illumination is kept brilliant with the power of unremitting spiritual practices like meditation, Japa, Kirtan etc. The polish to prevent dullness and makes this Lamp shine is the polish of Service. Constant Karma Yoga protects the lamp of Inner Diwali from the rust of Tamas and the grime of impure sensual Vasanas. Guard this spiritual flame with Vairagya and Vichara.

On Diwali day the illumination serves to remind you of Atman, the Light of lights that illuminates the chambers of your heart. Become conscious of this Antar-Jyoti. That is your Real Self. Live, move and have your being in this luminous Self-Consciousness. Your life must become radiant with the awareness of this Inner Spiritual Light. Then and then alone Diwali would be really complete and worthwhile. This is the purport of Diwali.

Light up every part of your being with the Light of Truth, Love and Purity. Shine bright with Atmic Light. Fill your thoughts, feelings, speech and acts with this Atmic Light. Make all your thoughts dazzle bright with the white flame of purity. Let all your feelings and emotions glow with the soft, warm, radiance of the lamp of Universal Love lit up in your heart. Make your speech a source of illumination to the

hearers. Let your words 'be such that brighten up others' lives with joy, courage and good cheer. And lastly, may all your life scintillate with the splendour of true spiritual Karma Yoga : Ishwararpan and Virat Puja.

Fear, pessimism, dejection, weakness, timidity are all the products of Tamas. Tamas dwell only in darkness. On this bright Diwali day make a firm resolve to banish forever the darkness of Tamas. Become fully illuminated with the lasting brilliance of pure Sattva. Be courageous. Be optimistic, joyous and confident. Convert yourself upon this joyous, auspicious day into a luminous spiritual personality. Let your life be as an Atmic beacon-light illuminating the darkness of worldly life.

Let the Inner lamp of Diwali drive away the darkness of diversity and reveal the underlying Atmic Unity in the Universe!



VASUDEVA IS ALL

By Dr. M. Hafiz Syed, M. A., Ph. D., D. Litt.

There is only one Self that expresses itself in various forms. The reality is one. Consciousness in any form: human, animal, vegetable, is one and the same. In essence, the fact of Consciousness is one and one only. To realise one's own Self is to realise the all. It is within the experience of all thoughtful people that the outer world is unreal because it is constantly changing and has no stability. It is truly illusory and evanescent. We mostly live in the objects of our senses and are always brooding over them either to evade them or to run after them. This is by no means a desirable state of things. Why should we run after shadow or the shadow of a shadow? When we know that by thus doing we are wasting our precious breath and energy which should be utilised for the cultivation of a purpose higher than these.

The Supreme Self abides in all beings. It is the only Reality in this changing world. The Supreme Self in the form of Shri Krishna dwells in every human heart. "There is no moving or unmoving that may exist beneath Me", says the Lord.

Further He says, "There is not what is higher than I, O! Arjuna, all this is that I am Me as rows of pearls on a string."

"As the mighty air moving everywhere is not tainted in the other, so all beings resting in me, thus know thou." From these words, it is abundantly clear that He is real and worthy of our adoration and supreme attention. We must constantly direct our innermost thought and energy on Him.

him alone and should not think of anything else. Our true life consists in our abiding in Him. To think of Him or to repeat His sacred name or Mantram is nothing more or less than bare self-expression that I am I. It has no other meaning when it is proved and believed that He alone exists and that He alone is the Source of our being.

Vasudeva is all. He dwells equally in the hearts of all. It is by virtue of His existence that everything outer and inner does subsist and grow. This Dweller in the body of everyone is invulnerable because He is the indwelling Life of all. If this is so, and it is really so, then the individual self and his body have no separate existence. The Self of man is one with the Supreme Self and the physical vehicle when dissolved returns to the elements from which it was drawn. Why should, then, the individual in his ignorance, worry about the maintenance and the health of his body? He to whom it really belongs, will look after it if He cares to have it. Man is a mere cell in His body. He has no separate existence beyond Him. So many thoughts crowd in our mind. We brood over them and thus waste our time and energy in harbouring such thoughts as are sordid, transitory and of no value. If instead, we could dwell on the Vasudeva, the Supreme Reality, whose contact is sure to bring us joy and peace, we shall be doing our duty by our highest self and ensuring our "happiness exempt from decay". We must learn to dwell on Him habitually. The moment any undesirable thought enters our mind, we should replace it by this lofty ideal of our Supreme Lord. We are enjoined to repeat Vasudeva's name in various forms when we have nothing else to do so that the mind may not remain vacant and senseless thoughts may not enter it. This is really a good practice and a sure safeguard against evil thoughts and ideas.

How is this ideal to be reconciled with the Vedantic conception of Reality? None exists besides Him, the Self of all, the only reality which is the source of our being.

When we repeat His name we repeat what is true of the identity of the Self—I am I. There is none who exists besides Him. He is All in All. This is all.

Having so far realised, the fact that Vasudeva is All in All, the next question that confronts us is—whether we should constantly work in conscious co-operation with His Divine will or not. Irresistibly we are led to the conclusion that we have to surrender ourselves to Him unreservedly and wholeheartedly. The individual will is to be merged in the Divine Will. It is His Will that manifests Itself as universal, immutable law. It is His will that has brought this solid seeming world into existence, the real purpose of which we do not yet know. We cannot but trust Him completely and feel rightly convinced that He has a definite and wise purpose behind this outer world. Our clear duty is to intuit His will and work it out with the best of our ability. If we love Him and are devoted to Him in the true sense of the word, our greatest privilege should be to do His bidding and do everything in His name. Our keen sense of devotion to Him compels us not to sit idle but be engaged in some right activity or the other, of course, in His name and as an offering to Him. Has not the Lord enjoined us in these precious words, "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity O Kaunteya, do thou that as an offering unto me".

Thus it follows that our sole topic of thought should be the work of Lord. To all of us who have convinced ourselves of this ideal of

resignation to the will of God, what counts is not our own happiness or even our own progress but carrying out His Divine Will and make ourselves a fit instrument of His service. If we can only try and get a glimpse of His plan, thenceforth our heart will be utterly committed to it. We cannot conceive of any higher, nobler enthusiasm than to toil for that plan, and all worldly advantages or even the greatest suffering seems of no consequence when compared to that work.

In other and fewer words, we have to subordinate our individuality to the source of our being and thus learn a necessary lesson of overcoming ego-sense, Ahankar; there are some people to whom that is the greatest act of sacrifice, that is to annihilate the sense of separateness. To a real devotee, it is the happiest thing, because he is so tired of his individual sense. It has knocked him about in life and he would rather get rid of it and be free from this thing which we call 'I'.

• In view of this ideal, most important thing is to develop the faculty of doing the right thing at the right time. Right, for a Bhakta, is that which is in harmony with the divine will. It is not wrong quite the opposite to it. With the heart merged in His will and heart utterly devoted and consecrated to Him, we must be satisfied to do what is on if our work happens to be of the nature of drudgery, but promotes the common good of mankind in which our Lord is naturally and deeply interested. We should not ask for our work to be interesting. Our sole joy and satisfaction consist in Serving Him as His tool and mere instrument. Can there be a greater principle than that?

Personal likes and dislikes, loss and gain, honour and dishonour, success and failure,—all are long to the separate self which a true devotee is rightly enjoined to overcome.

"May Thy Will be done, O Lord, and not mine".



SOME SECRETS OF YOGA

By Sri Swami Sivananda

Yoga is the Supreme Science of sciences, which helps the aspirant to unite himself with the Paramatman or the Supreme Being. Yoga shows the way to control the senses and the mind, and to attain immortality and eternal bliss. Yoga is the Path or the Way. Yoga is union with the Supreme Self.

Through the grace of the Lord the thirsty aspirant gets a Guru or spiritual preceptor as his guide, Sat-sang with Mahatmas and other auxiliaries which are necessary for treading the path of Yoga. Grace of the Lord descends on those who have done meritorious deeds in their previous births.

People from South India, Quetta, Bombay, Calcutta, Pondicherry and other distant places attend the Sadhana Week in Ananda Ashram while some of the residents at Munikireti in the vicinity do not even attend the Satsang. Those who are in the *Bhojan Hall* of the Ashram during Satsang. Such is the force of sin and Samskaras. Some Sadhaks who have come from outside stations and who reside in the Kutumba Ashram itself do not come to the Satsang. They sleep or chit-chat and waste their time. Such is the force of Maya or Avidya. Only the virtuous persons who derive real bliss come from attending the Sadhana Weeks.

Some make resolves in several years to take a bath in the Ganga at Rishikesh or Haridwar. They are not able to stick to their resolves. Somebody falls sick. Some one has to attend a marriage celebration. Something or other comes as a hindrance. They die without their wish being fulfilled. There is yet another class of people. Some who live on the banks of the Ganga do not even like to take a bath in the Ganga. They prefer hot-water bath. The accumulation of sins prevents them from having a bath in the Ganga. Some are not able to take a bath in the Ganga even though they come to Rishikesh. They get fever or some other disease.

You can attain long life through the practice of Pranayama. A healthy man takes 14 or 16 breaths in a minute. The number of breaths increases during sleep, exercise, excitement, exertion, etc. Retention of breath through the practice of Kumbhaka bestows longevity, good health and a high standard of vigour and vitality to the student. The lesser the number of breaths, the longer is the duration of life.

The number of breaths is more in a dog or a horse. It is nearly 50 in a dog and so its duration of life is about 14 years. It is 35 in a horse, so its duration of life is 25 to 30 years. An elephant breathes about 20 times in a minute and so it lives about a hundred years. A tortoise breathes 5 times in a minute and therefore it lives 300 to 450 years. A snake breathes twice or three times in a minute and so it lives for 500 to 1000 years.

The fewer the desires and wants, the lesser the number of breaths and *vice versa*. He who practises Japa, meditation, Brahmacharya and reads religious books or holy scriptures will have a lesser number of breaths and more concentration, rich inner spiritual means, increase in life span and more peace.

The Surya Mandal or the fire is in the Nabhi or the navel. The Chandra Mandal or the sphere of Amrita is a little below Ajna Chakra. Amrita or nectar dribbles and the Agni devours it and consumes it. So you have a short duration of life. If you practise Viparitakarani Mudra or Sarvangasana, you can conquer death, you can attain long life. In this posture the fire Mandal comes above. The nectar that dribbles from the Chandra Mandal cannot be consumed by the Agni. Hence the nectar nourishes the Nadis and the body, and life is prolonged. Therefore it is essential that everybody should practise this vital Asana for keeping up good health and attaining longevity.

This is physical Viparitakarani Mudra. Through the practice of Jnana Viparitakarani Mudra you can attain immortality and eternal bliss. You can have Brahma Jnana. What is the Jnana Viparitakarani Mudra? Have a changed angle of vision. Have a changed outlook. Behold Brahman or the one Self everywhere by negating the names and forms. Practise this again and again. You will attain the Knowledge Supreme.

Man cannot have a strong mind unless the rays of the mind which go in diverse ways are stopped and made to convulge to a point, as in the case of the rays of the sun through a magnifying glass. You can burn many things by centralizing the rays of the sun through the magnifying glass. In the same way by centralizing the scattered or dissipated rays of the mind and convulging them on one point, through discipline, discrimination and concentration, you can work wonders. You can perceive the marvels of the hidden innermost Self or the Supreme Atman.

Decrease in urine, faeces and phlegm, Tejas or brilliance in the eyes and face, beautiful complexion, lightness of body, sweet voice, abundance

of vigour, visions and lights, freedom from disease and sloth are the first signs of progress in Yoga (prathama Lakshmana).

Clairvoyance, clairaudience are the signs that indicate the second stage in the onward march in the path of yoga (dwitiya Lakshmana).

The yogi can walk over the fire, water and

on the edge of sword. He can move in the sky. He possesses knowledge of the three periods of time (Trikala Jnana). These indicate that he has reached the third, fourth and fifth stages of yoga. Eventually he frees himself from prakriti and the three gunas and attains kaivalya or Absolute Independence through Nirvikalpa or Nirbhaya Samadhi. May you all become dynamic yogis through the practice of the eight limbs of Astanga Yoga.

Psalm of Saint Siva

By B. B. Desai, B. Sc., Bahrain.

HAIL ! MOTHER

India the Mother of millions,
India the Mother of religions—
Most ancient and holy;
Hail ! Hail ! to Thee !

Where flows, from many ages,
The sweet nectarine Ganges,
The manifestation of Brahma-shakti
And the bestower of Mukti,

Where Himalayas the highest —
The Saints and Sages nest,
Stand in beautiful scenery,
Proclaiming Nature's Glory.

Where people are very simple,
Kind, honest and humble,
Who regard world as illusion
And thirst for God-vision.

Where flourished mighty Kings,
Whose laurels history yet sings
Harsa, Ashoka, Vikrama
And Prithviraj are some.

Where powerful Vyasa and Valmiki,
Ahalya, Ansuya and Aditi,
Spent their whole life time
To perpetuate Truth Sublime;

Where Vedas and Upanishads whole
Are mines of wisdom for Soul,
To evolve, expand and liberate
From the Bonds of Fate.

Where Rama and Krishna came down —
The Incarnations of Great Renown,
To show to suffering Humanity
The way to God Almighty.

Where Culture is man-refining,
Not bombing and killing,
Based on principles deep and high
Which any shock shall survive.

Where Gandhi and Jawahar,
For India's Freedom and Honour,
Launched Satyagraha Movements,
Renouncing earthly enjoyments.

O Blessed India !

O Sacred India !

O Mother India !

Hail ! Hail ! to Thee !

THE ADVENT

h a sweet land was born,
 ptember Eighth in early morn,
 liant spark of Brahman,
 year Eighteen Eighty Seven—

holy person of Sivananda—
 mbodiment of Ananda,
 mbodiment of Love Divine,
 e Appayya Dixitar Line—

mediate love and light,
 and all painful plight,
 ad suffering humanity,
 the portals of Divinity.

ed are Parvati and Vengu Iyer,
 ing forth such fair flower,
 ent the foul air of ignorance,
 s rare fragrance.

of noble parentage,
 attamadai village,
 as destined to play the role
 fully Realised Soul.
 peaceful Pattamadai,
 Deccan Plateau high

Is situate in Tinnevely area,
 In the sunny South India.

There rivers, creepers and trees green
 Present so picturesque a scene,
 That would awaken the mind
 To the presence of God behind.

In the Mother Gita Universal,
 Lord Krishna promises to people,
 To descend to protect virtues
 And pay to the wicked their dues.

And before the Lord's descent,
 Well chosen Souls are sent,
 To prepare the path by awakening,
 The world in darkness sleeping

So when materialism is at peak
 And people are life-sick,
 SIVA's advent as "Teacher" loving,
 Has a deep meaning—

And when passions are at worse
 And truth is put to open test,
 SIVA's rising in the firmament,
 Is a significant event.



THE NATURE OF TRUTH

By Dr. Hari Prasad Sastri, Santi Sadan, London.

ood is that which we all want. What do we
 all want? Happiness! What is happiness?
 unrestrained exercise of all our faculties,
 ding thinking, to excellence, with a view
 discover Truth for the good of all.

Truth admits of no contradiction, in other
 s, it is that which is abiding, unaltered by

et us take an example. We call that horse
 which obeys the reins and is led to the

goal determined by the rider without offering
 hindrance.

The root of our faculties is our mind, the
 organ of thought and feeling. To be happy we
 must exercise it rightly and guide it to the
 supreme purpose, that is happiness or Truth.

What is the soul? The entity which directs
 the mind with the sole purpose of expressing its
 essence, Truth.

As a horse which performs its functions to excellence and is led by the rider to his goal is called a good horse or a happy horse, so the mind of man which reasons rightly and is led by the soul to its goal, Truth or happiness, is a good mind.

Is happiness a property of the soul? No, it is an experience of truth.

Does not experience of beauty give us happiness? Let us determine what is beauty. Beauty is that element of harmony and peace in nature and in the human personality which, on being concentrated upon, produces a feeling of peace and passive joy and elevates the mind from its state of restlessness to tranquillity. Example: an autumn sunset; laughing children; self-sacrifice for the good of others.

Truth is subjectively enjoyed in contempla-

tion; beauty is objective and it produces a reaction of peace. It is in fact a phase of Truth.

Interruption in the stream of subject contemplation of Truth is felt by the mind as a want and an effort towards the restoration of the equipoise and peace. It is called a desire.

To acquire happiness the soul must have an obedient, desireless mind, dissociated from the hankering senses or the subjective fancies like ambition, power and lust, and directed to the contemplation of Truth.

What is suffering? The condition of distraction followed by the abdication of the soul from its rulership of the mind and the senses and their direction towards virtue.

This is the life of reason, called *Vichara* the holy language. It is the food of the soul.



Peace Plenty and Prosperity

By Sri Swami Sivananda

22. Five Aphorisms To Bear in Mind Always.

One: You have no enemies to fear outside. The real enemies are egoism, pride, lust, anger, avarice, infatuation and selfishness.

Two: The more you spend your energy in elevating others, the more divine energy will flow into you.

Three: In the beginning all self-restraint, self-denial and efforts will seem extremely difficult, dry and disgusting. But if you persist in it calmly, you will later experience strength, peace, new vigour and bliss.

Four: If you are sincere and earnest, if you use your commonsense always, if you are patient and persevering, you will reach the goal quickly.

Five: You are bound to succeed because you are born for it. Only you have forgotten your heritage. Claim your birth-right now!

23. The Basic Foundation.

The basis of all methods, the fundamental prerequisites in all successful human endeavour, is common everywhere, and non-contradictory. They are ethical culture and the maintenance of a normal physical and mental health. Witho

ality there can be no progress. Without
h no effort or exertion is possible. Without
ality or health life is vain.

Therefore, observe the rules of health and hy-
e, conform to wise nature's laws. Lead a sim-
life of moderation and regularity. Keep the
y light and pure by daily exercise, deep brea-
g, Asans, light diet and clean thoughts.
ld your character by actively exercising and
tising virtues. Do good acts; give up all
kedness. Eradicate jealousy and hatred.
ere to Truth and look upon all women as
ifestation of Divinity. Thus lay the first
dation of success and achievements in life.
will be assured of rapid progress and
zation.

24. Realize the Homogeneous Essence.

ven to me, O ye children of Light! Hark!
are essentially the all-blissful Self: all-health,
y, all-bliss and all-peace. Never forget
Forgetfulness of this essential nature brings
egative, undesirable state. Tap the source.
y strength, power, joy and peace from within.
ze the Self within.

eel always that Flame burning brightly
n you. See that Light shining in every
and name. Learn to recognize the
stakable presence in every phenomenon.
who lives this way never strays away from
ight, from Dharma. He never loses the
of the Truth. He never falls into darkness.
a one never utters falsehood, for he
s the Lord as the Antaryami dwelling
e innermost recess of every being. He
commits sin, for nothing can be hidden
the all-pervading Lord. He ever does
uty heroically and courageously, knowing
the real doer is indeed the Lord who
s him to act upon this earthly Life.

25. Serve Him in All.

Why do you try to find your God in the
brass images, idoles and temples, when you
have kept your visible Gods, standing outside,
hungry, dispised and unclothed. Regarding Him
as manifest everywhere, you should serve all
creatures with intense bhav, if you wish to
attain the highest Perfection. Indeed, your
love towards the Lord should engender the love
for the wh ole universe, for you must see Him
in all.

Kindle the light of love in your heart, for
love is the immediate way to the Kingdom of
God, the vast domain of perennial peace and joy.
The real peace you can find in serving the needy
and dedicating your entire life for the welfare of
mankind. For herein indeed is the secret of all
happiness, all joy—in wearing out your mortal
life in selfless and loving service. Life is for
joyous sacrifice, and not to rust in repose and
lethargy!

26. Merge Your Mind in Him.

Just as the sun collects all its diversified rays at
sunset and gradually merges in the crimson hori-
zon, so also collect all the dissipated, scattered
rays of the mind and merge at the lotus feet of
glorious Lord.

Do not give indulgence or leniency to the
mind. Stick to your resolves. Cultivate the spirit
of love, humility, divine compassion and tender-
ness like Lord Buddha. Nurse the sick. Comfort
the distressed. Soothe the afflicted. Bring joy
and happiness to them. An ineffable peace will
permeate your life.

Pray for the good and well-being of others.
Pray for the peace and fertility of the land. Pray
for mercy, light, purity, strength, peace and
knowledge. Open your heart to him. Be child-
like. The gracious Lord is ever waiting to pour-
forth all His blessing upon thee.

Western Philosophy

By Sri Swami Sivananda.

WESTERN system of philosophy is not really perfect like that of Sri Sankara. It does not contain much that is really very useful to the spiritual aspirants. A study of the western philosophy is interesting and intellectually stimulating and refreshing. It will expand and give a good food for the intellect.

Some of the western philosophers have indeed worked very hard in their investigation of Truth and in trying to solve the riddle of life and Universe and in finding out the nature of the mind, the Soul and the Absolute. This is indeed highly creditable and laudable. Some dedicated their lives in the study of philosophical truths. Some like Spinoza and Schopenhauer actually led the divine life. They were not mere impractical armchair philosophers. Glory to such real, saintly philosophers!

Schopenhauer was a votary of the Upanishadic philosophy. Sat-chit-ananda Brahman was his goal. He named his cottage as "Atma". He said "Upanishads are the solace of my life and they will be my solace after death also."

Spinoza's "Substance" is nothing but the Vedantin's Brahman. His philosophy is very near to Advaita Vedanta philosophy. He declared, "Abandon the mode and attribute. Merge the soul in the Substance. You will be ever blissful and attain Immortality. This is the goal of life." Is this not Vedanta? Vedantin's say, "Give up name and form. Merge the soul in Brahman. You will attain Kaivalya or Independence or Atma-swarajya." "Mode" of Spinoza is form.

Eckhart's philosophy is good. Bergson has done some good. It is he who talked much about 'Intuition' which transcends reason. But

his intuition is not the same as the Vedantin's "Jnana Chakshu" or the "Eye of Wisdom."

Some western philosophers said, "Absolute is supreme Good". They recognized the one auspicious aspect of Brahman. It corresponds to "Sivam, Subham" of the Vedantins. Some said "The Absolute is all-Beauty". They recognized the one Beauty aspect of Brahman. It corresponds to "Sundaram" of the Vedantins. "Sivam Subham Sundaram Kantam" of the Vedantins.

The concept of the "Absolute" in the western philosophy is not the same as that of the Vedantins. Hegel's 'Absolute' or Kant's "Thing-in-Itself" is not the same as that of the Vedantins.

Western philosophy is only tinsel, somewhat sparkling or shiny. It is a false glittering. It is superficial. It emits a false lustre. There is no real substance in it. It is more theoretical and hypothetical. It tries to postulate transcendental Truths from inferences drawn through observation of external phenomena. They do not in the way of bold declaration and authoritative assertion made with the perfect confidence of direct intuitive perception or Aparoksha Anubhuti. Because it is the product of intellectual gymnastics or of acrobatic feats of some philosophers. It is not the outcome of direct intuitional experience as in the case of the eastern philosophy of the Seers, Sages and Rishis. It cannot appease the thirst and spiritual hunger of the thirsty aspirants. It does not prescribe practical Sadhana or clear-cut method for achieving the Absolute. Everything is vague. It is all some conjecture or musings. Some western philosophers had no realized Brahmanishta Gurus to show them the way.

zation. They themselves did not practise meditation. rigorous discipline, ethical austerity and tant contemplation with purity, selfrestraint introspection in seclusion. They did not tise tyaga and tapas, renunciation and erity. Hence they could not show the ct path to the aspirants.

Any neophyte in spiritual path should not the western philosophy to start with. If he ts with the western philosophy, he will be ngled in its meshes. It will be very difficult him to get rid of them. He will become the im of wrong Samskaras.

Study the Prasthanatraya first: Bhagavad Gita n Sankara's commentary, the ten classical anishads and the Brahma Sutras under the dence of a Brahma-nishtha Guru. Take your on this bed-rock first. Then study the other ems of philosophy. You cannot be shaken. a will understand well the other systems. a will know the shallowness of the western losophy.

For some western philosophers the 'Absolute' unknowable. If the 'Absolute' is unknowable at is the earthly use of studying this system philosophy? In the West "personality" and dividuality' are very great things. They not renounce anything. They are terribly aid of Tyaga. Possession and position is ir goal. That is the reason why they cannot e recourse to Sadhana, Tapas, seclusion and

However, one good the western philosophy has done is on the utilitarian side. It has a seat in the Universities and Colleges. It helps to give Ph. D. and D. Litt. to budding philosphers with good style and expression.

At the present moment many educated persons are the victims of the western philosophy. They are carried away by the glamour and tinsel of western philosophy. Its grandiloquent verbiage and technical terminology give it a distinctive air. They are lost souls. Vedantic preachers and Hindu Sannyasins should study thoroughly western philosophy. Then alone they can point out to them the errors and defects of the western system, and the glory and truth of the Vedanta philosophy and make them tread the path of Truth and reach the goal of life.

May you all be endowed with pure understanding and discrimination. May you all be able to sight the Truth, to adhere to Truth and to know the real Substance. Be not carried away by mere high sounding words, Latin terms and involved expressions. Know the truths of Vedanta, imbibe the wisdom of the Upanishads. You will reach the goal. May you all become liberated sages through practical Sadhana, discipline and meditation.

Religion, the Source for All Good

(A Message for the Fifth Session of All-World Religion's Federation, December, 1947.)

By Sri Swami Sivananda

Religion produces a living influence on the heart and life of a person. It affords spiritual food for the mind. It transforms man into

divinity. It is Life Divine. It melts, purifies and changes the heart.

The foundation of religion is faith. Its

superstructure is self-realization. Its walls are holiness, truthfulness, purity, non-injury. Discrimination, dispassion, serenity, self-restraint, one-pointedness of mind and aspiration—are the bricks. Love is the cement.

Social customs and conventions have been given the status of religion by ignorant people. These social customs and conventions cannot, however, be called religion. They are changing from time to time according to the needs of the society or the exigencies of the occasion for the preservation of the society and the spiritual well-being of the individuals.

You cannot call social customs and conventions as religion. Religion is eternal and unchanging. If you strictly follow it, it will lead you to eternal bliss and freedom from the trammels of birth and death.

Believe implicitly what the sacred scriptures tell you. Do what the holy scriptures bid you. You will soon attain the goal of religion.

All religions point out the path to God-realization or perfection or freedom. All religions are essentially the same. Real religion is one. It is the realization of oneness or unity of the Self. It is the religion of love or heart. All religions are the different versions of the one religion of Oneness and Love.

Men forget all about his religion on account of ignorance or lust for power and greed. He has become irreligious. So he has come down to the level of brute. He has lost all sense of morality. He does havoc. He creates mischief. He stabs, loots and burns houses. The law of the jungle prevails. What a disgraceful, deplorable state!

If man always remembers the essential unity of all selves, if he is religious, if he has really understood that all beings are one, that all are children of one God, if he has knowledge of the law of Karma, the teachings of saints, prophets and seers, if he has understood the illusory nature of this world,—he will never think of doing any harm to others in thought, word and deed. He will never manufacture bombs. He will never think of self-aggrandisement. He will be ever leading the Life Divine and be happy for ever. He will be ever serving others. He will contribute all in his power towards the happiness of others.

Irreligious life is the cause of war and riots. Irreligious life is the cause for restlessness, power-politics, party-politics, division, separation, murder, arson and all sorts of disgraceful, abominable, heaven-closing brutal acts.

A real religious man is a veritable God on this earth. He is a cementing, synthetic force. He is all love. His heart is filled with mercy, kindness and affection. He is a blessed peace-maker. He is a super-man.

Quoting scriptures will not make one religious. Taking one meal a day, the bending of the knees, standing upon the head for three hours or on one leg till sunset, practising Vajroli or Nauli, doing Tratak on the sun,—will not make one religious. Religious life is a life of rigorous discipline. It is the annihilation of the low self and a rich life of bliss and fullness in the Eternal.

Take away religion. Then man lives with no purpose. He is far, far away from the purpose of his creation. Life is a dreary waste here. There is no living without religion. It is only religion that makes existence

able and fills the mind with love, devotion, serenity and cheerfulness. True religion is its influence in every part of your life and makes your life sublime and perfect. Religion is the tie that links man with his Creator.

Religion is the foundation of society, the source of all good and happiness, and the basis of all virtue and prosperity of the individual and the nation. Civilization, law, order, morality and all that elevates man and gives to the nation are all the fruits of the practice of the religion.

Religion teaches men their true relation to God and produces in them the spiritual awakening of divine-consciousness; it generates in them vigorous, sublime thoughts. Religion is connected up with your very being and daily life. It gives you security of perennial joy, eternal life and everlasting bliss, and new hopes. All mundane hopes disappear.

Religious life is the greatest of all blessings. It lifts a man from the mire of sin, impurity and infidelity. Intellect is

vain if it is not illuminated by religion. Religion does what philosophy can never do. If you live in accordance with the rules of religion, you will attain wisdom, immortality, everlasting peace and eternal bliss. You will become the wisest, the best, the happiest among men of this world.

Religion is the final centre of repose and undying peace. It is the goal to which all things tend. It is the impregnable citadel of virtue and purity and everlasting bliss. It is an impregnable fortress which cannot be destroyed by any number of atomic bombs.

Religion is not a dogma. It is not merely a belief, or emotion. It is not mere a little prayer which one does when he suffers from severe intestinal colic or chronic dysentery. It is pre-eminently life in Eternal or the everlasting Silence. It explains to Ignorance the nature of the Unseen or the Unknowable and shows the way to realize Him.

May you all lead a true religious life and thus attain the final beatitude or Immortal Bliss!



Theory of Transcendental Realization

By "Tattwa Gyan"

Intuition in Gita.

The method of intuition has been worked out in the Bhagawat Gita in the most perfect and in clearer terms. One should engage in selfless service. Why? In order to exhaust all sources of egoistic behaviour. According to Bhagavat Gita, life is a fundamental fact. It is born of a desire to appropriate self all that one can according to one's

capacity or one's mental make-up. This appropriating tendency is the basis of all instincts and propensities. By working selflessly the push of life, lying potential, becomes exhausted. By renouncing fruits of action done, the force of appropriating tendencies is exhausted. When the limit is reached, even the will to live disappears. Interest in the objects of senses wanes

away completely. Consciousness is freed from the trammels of cognition, affection and conation. Then it is that consciousness which probes itself and knowledge of Self dawns.

Basis of the method.

Until psycho-analysis was born, the thesis of Gita could not rationally be supported. For this reason Lord Krishna says : कर्मण्येवाधिकारस्ते etc. Apart from the regular philosophical meaning of this sloka, there is another methodological meaning. It means : You go on following the discipline or method of Karma Yoga and other things in the Gita without trying to co-relate method with the fruits of self-knowledge. Do not put the question: How can knowledge of Self or of the "Thing-in-itself" come by doing selfless service and meditation? The Lord says : you cannot know it at this stage. Your अधिकार or control lies on the action only. We can now say that it is on account of psycho-analytical reasons that it so happens. Now psycho-analysis is subtle, technical subject. It requires very high intellectual level, academic training and laboratory experience in order to understand psycho-analytical points. Arjuna was not a psycho-analyst. The battle field was not the place for elaborating the principles of Psycho-analysis. Hence Lord Krishna in a masterly way told Arjuna to act upon His words and not try to understand the why and how of his method in abstraction of Karma. It is from this point of view that a Guru is necessary. And so is from this point of view too that you have to go to the Guru with *Sraddha* and *Vishvas*. If, however, you become unduly curious or inquisitive, you will have to waste a lot of your precious time in the study of psycho-analysis. It is a subject for the specialist. If you want realization, you follow what the Guru says. But if you want to become a specialist of methodology, you

do not trouble *Brahma-Vidya* Gurus: You go to the psycho-analysts.

Pronouncement of Sages.

So it is the glory of the Indian sages that they have gone beyond the mere principles of psycho-analysis and established a perfect method for the perfect realization of the Self or the "Thing-in-itself". The classical text-book is the *Bhagawat Gita*. It prescribes selfless service to the extent which you will have to go until the knowledge of the "Thing-in-itself" becomes clear to your inward and outward vision as it was to Wordsworth or as the light within the electric bulb is to you.

Beneath name and form you will see that light in perfect transparency. Then you must get up early in the morning at four o'clock. The sages have found it to be the best time for meditation. Meditation is the process whereby you can successfully free your consciousness from the restricted movement within the limited sphere of cognition, conation and affection. Once freed, it will range all over the unconscious plane. This unconscious plane is pervasive and immanent. So you will find that you are one with the universe. It was this which Bergson was struggling to explain. It is the doctrine of Munism which Shankaracharya, the great philosopher, has preached.

Renunciation.

Renunciation will come by itself. It is a natural terminus, the culminating point of selfless service ending in the dawn of the knowledge of Self. How will it happen logically? Like this. At present I wish to have a rose in preference to a violet. When by means of self-knowledge the three things have become transparent, I will not need any. The light in the rose will be

the light in the violet. It will be the light as I have in me. Essentially the rose is equal in value to the violet, the violet is equal in value to the 'I' when the 'I' is already that which the rose and the violet require, suppose, a tola of gold whether packed up in a glass case, or simply wrapped in a piece of paper or bound in beautiful matters little. And, on the top of it all, there in my heart, I will not need it at all.

war, sannyasa is automatically the serial Karma Yoga. That is why the Lord says, there is no difference between Karma Yoga and sannyasa.

Company of Sages.

is clear, then the "Thing-in-itself" is the whole range of the unconscious-conscious-sub-conscious-super-conscious Self. Then the realized saint is verily the "Thing-in-itself": God-incarnate; Brahma incarnate. Lord Krishna definitely says that He Himself and the Gyani, the knower of Truth, there is no difference. Yes, we see it clearly that there is no difference. Hence a realized saint is the rarest thing in the world. He is the goal of all seekers of Truth, the goal of the mystics and the philosophers alike. The Kohinoor of the world are nothing in value in comparison with a realized saint. Psychologists say that we are profoundly affected by our environment. In fact man is mostly environment. A popular saying goes: "You can know a man by the company he keeps". It is a recorded fact that whosoever came under the influence of William Wordsworth, the sister of William Wordsworth, became a poet. Wordsworth was a poet. Coleridge was not a poet. Dorothy was a great poet. Robert Browning was a poet before he married Elizabeth Barrett. After his spiritual company he became a greater

poet. Mesmer discovered that mental currents profoundly influence the minds of men. It is exactly on this principle that the company of a realized saint is highly elevating. Wordsworth cried on the top of his voice that the companionship of Nature is highly elevating. The Indian sages rightly extoll the company of a realized Guru. Verily the Guru makes his disciple like himself and so the Guru is greater than the philosopher's stone. The philosopher's stone never makes base metal by its touch another philosopher's stone: it only makes it gold. But it is necessary that the disciple must be in perfect harmony with the Guru. Then alone the aroma of divine realisation will cling to the disciple even as breezes blowing gently through sweet-smelling flowers steal away the fragrance.

Summary.

To sum up, life is a neurosis; consciousness is a record of neurotic desires working themselves out; the way out of neurotic existence, births and deaths, is selfless service culminating in automatic sannyasa; the Guru is the only guide; philosophy is the only solace of life; the Bhagavat Gita is the best of philosophical books. It gives the goal, the sure method of reaching it and gives the tests at every stage of evolution; to realize, meditation, 'bhakti', devotion to the Lord, kirtan and japa must be practised; these free the mind from the trammels of cognition, conation and affection. Glory to Gaudapadacharya who rightly declared that the world never exists, is never existed and it will never exist. Glory to Shankara who preached the doctrine of the absolute self to the universe and thus solved the great puzzle which the German philosopher, Kant, so acutely analysed.

(To be Continued)



The Glorious Life of Siva

(A CHRONOLOGY)

Born at Pattamadai in South India	...	...	1887
Completed Study	...	...	1907
Started the "Ambrosia", a Medical Journal	...	...	1907-13
Visited Malaya States and practised Medicine	...	...	1913-22
Renounced the world and went on pilgrimage to Benares, Pandarpur, Nasik etc.	...	...	1922-23
Entered the Order of Sannyas at Rishikesh	...	...	1924
Took to seclusion for intense Tapas	...	...	1924-35
Established the Satya Sevashram at Lakshmanjhula	...	...	1927
Organized the "Swargashram Sadhu Sangha"	...	...	1932
Settled in 'Ananda Kutir' at Munikireti	...	...	1933
Started (1) The Charitable Dispensary	...	...	1934
(2) Divine Life Society	..	...	1936
(3) Sivananda Publication League	...	...	1937
(4) The "Divine Life" Magazine	...	...	1938
(5) Annakshetra for Sadhus, Sadhaks, poor and visitors	...	...	1939
(6) Akhanda Mahamantra Kirtan for World Peace	...	...	1942
Performed Viswanath Mandir Pratishtha Ceremony	...	...	1943
Constructed (1) The Bhajan Hall for common prayer, Kirtan, meditation etc.	...	...	1941
(2) Yoga Sadhana Kutirs, Kaivalya Guha, Vanaprastha Hermitage, Kailas Kutirs, Yoga Hall, etc.	...	...	1941-46
(3) Viswakalyan Yagnashala	...	...	1947
(4) Ganga Ghat	...	...	1947
Founded (1) The Sivananda Primary School	...	...	1942
(2) Ayurvedic Pharmacy	...	...	1944
(3) Viswanath Bag and Ganga Goshala	...	...	1944
Inaugurated (1) The All-World Religions' Federation	...	...	1945
(2) The All-World Sadhus' Federation	...	...	1946
Established D. L. S. Branches in India and abroad	...	...	1937-47
Organized Provincial Spiritual Conferences in all parts of the land	...	...	1939-47
Trained hundreds of Brahmacharins and sannyasins and thousands of spiritual aspirants	...	...	1930-47
Grand celebrations of the Diamond Jubilee—the ushering in of a New Era—"Rama Rajya".	...	...	SEPT. 1947

Collective Sadhana

3

1st December 1947.

Blessed aspirants,

Collective Sadhana such as common meditation, common prayer, common San Kirtan, Prabhati Pheri, Likit Japs and Akhanda Kirtan in groups, Gita or Ramayan Patals are more potent and effective than individual Sadhana.

When people join together and practice common meditation or San Kirtan, you get the combined or massive effect produced by the simultaneous efforts of all those who take part in the common spiritual Sadhana. A large amount of spiritual force flows in.

Therefore do collective Sadhana.

Sivananda

A Message On the Eve of India's Independence

35

15th August 1947.

Beloved friends,

Today India is a free nation. Glory to the Mother! Glory, glory to those brave workers, who under the inspired leadership of Sardarji stride towards this end!

Political freedom is at best only a stepping stone to the real freedom which is your birthright. The so-called free nations of the West are still bound and trammelled. Their minds are ever filled with anxieties about their future and suspicion and enmity towards others. True freedom consists in freeing oneself from attachment, egoism and hatred through Knowledge of the Self.

Politics without moral and spiritual basis will dwindle into an empty nothing. Politicians should aim at self-realisation through service of the country and spine before the whole country.

I. S. D. and a
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FOUNDER'S AWARD

The Glorious Mission of awakening Man to the Suoreme Goal of life, Sri Swami Sivanandaji is working out through the Divine life Society and its numerous Branches. Selfless workers and well-wishers of the Society are doing immense good work by their help, co-operation and capable individual personal exertion. In recognition of their talent, ability and selfless labours for this noble cause, the Founder-President is pleased to confer upon the following members suitable titles befitting each of them on the occasion of his Diamond Jubilee.

D. J. AWARDS.

- | | |
|---|--------------------|
| 1. Dr. P. K. Venkatesam, Tirukalikundram | Prachara Pravina |
| 2. Sri Sudarshan Sarin Devi (Lahore) | Karmayoga Kushala. |
| 3. Sri Kalashavati ji (Lahore) | Kavi Ratna |
| 4. Sri T. Muthuswami (Ethiyapuram) | Bhakti Bhushan. |
| 5. Sri D. Krishnaswami Iyengar (Mysore) | Sarddha Ratna |
| 6. Shantilal Goyal (Bombay) | Sarddha Ratna |
| 7. Gajanan Sarma (Janjgir) | Prachara Praveena, |
| 8. N. C. Ghosh (Calcutta) | Sraddha Ratna |
| 9. Lakshmi Narayana, Zamindar | Sraddha Ratna |
| 10. R. S. Padayachi (Natal) | Bhakti Bhushan, |
| 11. Parasuram, B. A., B. L., Madura | Prachara Praveena |
| 12. Narayana Iyengar, Seydunganallur | Bhakti Ratna |
| 13. Radhakrishnan, Reddiarpatti | Sraddha Ratna |
| 14. Shorilal (Amritsar) | Bhakti Bhushan |
| 15. Krishna Swaroop Mathur, Rampur State | Prachara Praveena |
| 16. Chimanlal Thakore, Ahmedabad | Sraddha Ratna |
| 17. Swami Abhedananda, Prodattur | Bhakti Bhushan |
| 18. Parthasarathy Naidu, Madura | Prachara Praveena |
| 19. P. N. Jankiraman, B. A., Bombay | Sraddha Ratna |
| 20. Pt. Kitchlu, Benares | Prachara Praveena |
| 21. Jaya Narnyan Seth (Sitapur) | Bhakti Ratna |
| 22. Devi Narayan, Benares | Dana Veer |
| 23. Swami Adhwayananda, Tirueengoimalai | Sraddha Ratna |
| 24. Dr. V. S. Mani, Villupuram | Vaidya Bhaskara |
| 25. Dr. J. R. Sood, Lahore | Prachara Praveena |
| 26. Jeevan Rao, Madras | Adhyatma Ratna |
| 27. Rao Sahib N. G. Venkatesa Iyer, Salem | Prachara Praveen |
| | Prachara Praveena |
| | Sraddha Ratna |
| | Prachara Praveena |
| | Sraddha Ratna |
| | Vaidya Ratna |
| | Karma Yoga Bhushan |
| | Sraddha Ratna |
| | Prachara Praveena |
| | Adhyatma Ratna |
| | Prachara Praveena |

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| 28. Hans Raj Chadda | Seva Bhushan |
| 29. C. Alavandariah, Madras | Daya Nidhi |
| 30. Gopalakrishnamurthy, Madras | Guru Bhakti Bhushan |
| 31. Ambalal Master, Vadavi | Prachara Praveena |
| 32. M. S. Jagannathan, Howrah | Prachara Praveena |
| 33. Shiva Rau, Bangalore | Prachara Praveena |
| 34. C. S. Vishwanath Iyer, Madura | Prachara Praveena |
| 35. Sankaranarayana Iyer, Nagpur | Prachara Praveena |
| 36. Master Ashiram, Sukkur | Prachara Praveena |
| 37. Fateh Chand Gangaram, Sukkur | Prachara Praveena |
| 38. K. Balakrishnan Nair, Ottapalam | Prachara Praveena |
| 39. L. Ramaswami Iyer, Madras. | Prachara Praveena |
| 40. Dr. Hetram Aggarwal, Amritsar | Prachara Praveena |
| 41. Mr. B. Lall Allahabad | Prachara Praveena |
| 42. K. B. Hira, Karachi | Prachara Praveena |
| 43. Vishwanatha Iyer, Sholavandan | Prachara Praveena |
| 44. Natesa Iyer, Andheri | Prachara Praveena |
| 45. S. N. C. T. Achari Guntur | Prachara Praveena |
| 46. H. M. Mehta, Bombay | Prachara Praveena |
| 47. Saraswati Mehta | Prachara Praveena |
| 48. Sushila Mangaldas | Prachara Praveena |
| 49. S. T. Nanda, Poona. | Prachara Praveena |
| 50. Parimala Nanda. | Prachara Praveena |
| 51. B. B. Verma, Allahabad | Prachara Praveena |
| 52. Mrs. B. B. Verma | Prachara Praveena |
| 53. Col. Sharma, Rawalpindi | Prachara Praveena |
| 54. Dr. Masalawala, Bhopal | Prachara Praveena |
| 55. P. S. Subbramania Iyer, Madras | Prachara Praveena |
| 56. Mrs. Padmavati C. Desai | Prachara Praveena |
| 57. Durga Saran Lal, Aligarh | Prachara Praveena |
| 58. Mahaballa Holla, Condbpur. | Prachara Praveena |
| 59. Prof. V. G. Garde, Roorkee | Prachara Praveena |
| 60. Sorab B. Iranee, Bangalore | Prachara Praveena |
| 61. Alakh Kumar Sinha, Patna | Prachara Praveena |
| 62. Akhory Dwaraka Prasad | Prachara Praveena |
| 63. H. Aiyasamy, Delhi | Prachara Praveena |
| 64. Abani Mohan Chakravarthi, Calcutta | Prachara Praveena |
| 65. B. L. Atreya, Benares | Prachara Praveena |
| 66. J. V. Amarnath, Kalsia | Prachara Praveena |

News and Notes

Ever since the month of May 1947 the printing work of the "Divine Life" was being carried on under risky and precarious conditions due to the serious riot situation in the Punjab in general and the city of Lahore which was our printing centre right from the start. In July most of our work came to a stand-still. Communications were cut off. The consignment of our August issues got stranded enroute and our manuscript for September '47 was destroyed at Lahore. From August onward the situation so worsened as to make it impossible to restart printing particularly as even Delhi itself was affected. Hence after the dispatch of the July issue of Divine Life there has been a virtual blackout of news about ourselves at headquarters and the Divine Life fraternity outside, at least in so far as the pages of the magazine were concerned. We have tried however to make up for this disconnection by means of rotary circulars as best as we could. But we were compelled to file away without publication most of the numerous reports, branch news and special activities of the D. L. S. Branches received during the past months. Wherever possible we shall try to give a condensed summary of some of the important activities from the Branch Reports so far received and filed. A brief account of headquarters activities are given below. Thanks to the gracious kindness of the Central Government we are at last enabled to change over to Delhi as our printing centre now. Through the Lord's Grace and Blessings we trust that we will be able to bring out the journal regularly and in good time from the coming year i. e. 1948. Om Tat Sat. Editor

SIVANANDA ASHRAM NOTES From the day of Guru-Poornima celebrated during the first week of July the Sivanandashram group of workers were intent upon the one thought of celebrating the next grand joyous day of worshipping their beloved Master the day of His Diamond Jubilee. We all devised ways and means of making the great day a blissful one and through Gurudev's grace we succeeded quite well in doing so. The full report of the glad celebrations that were honoured by the gracious visit of His Highness the Maharaja of Tehri himself, appears elsewhere. With these functions coincided

the *Janmisti* of Lord Krishna and it was observed duly with all grandeur and solemnity.

The next important worship day, the *Ganesh Chathurti Puja* was done on the 18th of Sept. There was a gathering at noon in the Brajan Hall where the picture of Lord Vinayak was tastefully decorated and devout worship was offered to Him by all the assembled bhaktas who prayed sincerely for success of Man in his efforts to realize Divinity.

On 30th Sept the Birthday of the illustrious and saintly ancestor of Swami ji Maharaj, namely the spiritual luminary Appayya Dikshitar was celebrated by all the inmates of Sivanandashram with the greatest adoration and reverence. Kirtan of his name was done and portions of his renowned, scholarly Sanskrit work, the *Parimala* was read out. His life story was also read and worship offered in his memory. The significance of *Alpyya Jayanti Day* was explained and after arati the sacred prasad was distributed to all.

The grandest of the year's functions, the nine-days worship of the Divine Mother, was conducted in the most beautiful manner this year. The *Navaratra* decorations are always a treat to see and this year, thanks to the loving handiwork of Sri Brahmachari Padmanabji and Rampremi it was verily an artistic triumph.

Consecration of the special Kalasha for the Orthodox shashtaric puja was done on the opening day and Chandi-paat was carried on by the pundits for the Navaratri. This was concluded with Chandi Havan on Dasami day. *Kumari Puja* was devoutly performed on the tenth day under the personal supervision and direction of Sri Swamiji Maharaj, Who also took part in the worship and the Service of the special dinner to the holy Kumaris. A very beautiful and highly inspiring drama depicting the lilas of Devi (as recorded in the Sacred Saptashati) was enacted on Durga astami in which the Divine life Bala-mandali took a prominent part.

Opening of the New Jubilee Hall :— The new hall (construction referred to in the July 'News & Notes') was completed

and the formal opening was done on the 24th of August by the American devotee, Sri Lilliane Samash who had just arrived from abroad on the 19th August. Wonderful kirtan was done by Swamiji Maharaj on that day which has verily surcharged the atmosphere of the Hall with powerful spiritual vibrations. The Hall is at present housing all the departments of the Society's Office Work.

Spiritual Drama Group :—On sacred and auspicious Ganesh Puja day, a new section was inaugurated as a feature of effective propaganda and dissemination of Spiritual knowledge. It is the Sivananda Spiritual Drama Group which Sri Swamiji wants to become an effective medium for bringing home to the public the contents of the various sublime scriptures, Upanishads and the lives of saints in attractive and educative dramatic form.

Sivananda Diamond Jubilee YOGA-MUSEUM :—Vijaya Dasami day witnessed the joyous fruition of a long-cherished idea of Swamiji Maharaj to have a permanent museum that would serve to give everyone a fair knowledge of all the important details of spiritual life, the various yogas, the different sadhanas, stages of spiritual attainment etc., as also a bird's eye-view of Hindu religion and culture. The S. D. J Yoga Museum was opened by Gurudev Sivanandaji himself amidst a large gathering of sadhaks, soon after the evening kirtan on Vijaya Dasami day. The various items and exhibits were explained in detail to the onlookers and it was decided to house the museum in a separate building when constructions now on hand were completed. The museum, it will be noted by the readers, is to form an item in the forthcoming X'mas sadhana Week.

HEALTH and LONG-LIFE :—The health and welfare section of the Sri Vishwanath Mandir has been regularly carrying on its silent good work of radiating the currents of strength, healing, peace and spiritualisation through its regular pujas, prayers, special abhisheka and various archnas. By the request of different devotees certain recurrent special worships are done regularly upon specified days for peace of departed souls, for quick recovery of the ailing, the healing of long-standing diseases, the health and long life of various persons and also the prosperity in life of devotees.

Sri Ganapathi Ramier of south India, Sri C. P. Subramania Iyer, C. J. Patel ji (Africa) Sri V. V. Bradyaji are some of the regular parties who are having such pujas done.

Special havans were performed on three occasions under the instructions of devotees. 50,000 Maritynjaya mantra japa yajna at the request of Sri B. B. S. Vermaji of Allahabad was concluded on 13/11/'47 and a havan and sadhu feeding was done on the birthday of Dr. (Mrs) Mangalam, our worthy well-wisher and co worker who is ably and nobly cooperating in the conduct of the Sivananda Sevashram run by Sri S. V. Iyer at Chingleput. (S India). 11¼ crore of Mahalakshmi japa was performed on behalf of an Amritsar devotee for the prosperity and the smooth working of his big concern.

The routine devotional activities of the sadhaks at Sivanandashram are regularly carried on in the form of the daily Ganga-arati, Hanuman puja every Saturday, the fortnightly Pradosh puja with temple illumination, Satyanarayan Katha and puja on Full-moon days and the special Ganga pujas on the first and last Fridays of each month. Rudri havan is performed every Pradosh day when prayers are offered for the health, welfare, prosperity and peace of all peoples. Swadhyay of complete Gita is done daily and Akhand Gita swadhyaya conducted upon Ekadashi days when the Nama-Ramayan is also sung during the evening satsung.

Whenever special worship and prayer is offered at the Sri Vishwanath Mandir at devotees' request the prasad and kumkum of the deity is sent to the devotee concerned at the completion of the worship. Requests for puja, abhishek, archan etc. at any specified date regularly come to us but the delays in the postal department have become so marked nowadays that some of the requests reach us after the date mentioned in the communication.

The entire ashram was enfeet on the 15th August. Special prayers and puja were offered at Vishwanath Mandir for the welfare and prosperity of Emancipated Hind and the health and long life of the noble and self-sacrificing patriots and leaders who achieved it. The premises of the Society were fully illuminated in the evening and the Tricolour flew in all majesty in the Ganges' breeze.

Want of space compels us to give rest of the headquarters news in the next issue.

Diamond jubilee celebration

(At Anand Kutir)

Never before was such a joyous celebration ever conducted so successfully in Ananda Kutir as the Diamond Jubilee of Sri Swami Sivanandaji Maharaj during September 7, 8 and 9th. Braving the communal disturbances enroute to Haridwar, hundreds of his followers, disciples and admirers, representing the various branches of the Divine Life Society flocked eagerly to this haven of Peace to meet the King of Bliss and take his message back to their respective cities, towns and districts.

Swamiji Maharaj, with his usual irresistible smile, was everywhere available for a chat with some, for a deep philosophical discussion with another, to encourage a Sadhaka here and to bless a devotee there. All these three days it was one round of Bhajana, many of the visitors must have experienced the truth that there is Energy-enough, a dynamic-spiritual-force-enough in Nan ocharanam in the name of God.

On September 8th, the Sivananda Jayanti Day, there was a grand Havan conducted strictly after the Vedic Rules. After the Havan we received the Mardleshwar of the Kailash Ashram, Mandaleshwar in a learned speech felicitated Sri Swamiji. At the end of the meeting the Ashram gates were thrown open for poor feeding. Such a crowded meeting was never before witnessed in this locality and among the poor who arrived here were refugees from as far away as Haridwar. Special arrangements were made to serve the Mahatmas.

At 4 P.M. H. H. The maharaja Narinder Shah Bahadur graced the function with his august presence. The Maharaja Bahadur was received with due Ashram honors and we were reminded of the classic verses and their visits to the shores of yore. In the evening functions, the special message of Sri Swamiji Maharaj for the occasion was read out.

Soon after, a gorgeous Palki decorated with pictures of Sri Krishna and Sri Swamiji Maharaj was carried on the shoulders of his faithful devotees and disciples and was in a grand procession conducted across the various festooned gates and wound round its path to the banks of the swollen river Ganges. An elaborate Puja of the Mother Ganges and illumination followed.

In the dramatic performance at night, Sri Swamiji himself played the part of a Divine Messenger. His words and actions on the stage were full of wit and wisdom and each of the spectator received as much of his message as he could—children in their innocence laughed their guts out; Sadhakas watched and listened in motionless attention; the many Yogis and Jnanis who were among the visitors seemed to slide in to the bliss of Samadhi.

Messages of felicitations and devotion poured from many quarters of the world not to mention the Indian Branches of the Divine Life Society, various prominent philosophers like Sir S. Radhakrishna, Prof. B. L. Attreya Dr. M. H. Syed, social leaders like Babu Mchan Lal Saxena, to quote a few among them. From foreign countries like Italy, France, Germany, Norway, Portugal, England and America—many warm greetings reached paying homage to their 'G'.

The function came to a termination on the midnight of with prayers for the long life of Swamijee Maharaj.

SF

D. J. CELEBRATION IN BRANCHES.

Allahabad :—The Allahabad Branch celebrated the Diamond Jubilee under the presidency of Sri Justice Raghubar Dayal of the Allahabad High Court. Eloquent tributes were paid by Prof. K.R.R. Sastry, Dr. M.S. Iyer, Dr. R.S. Padia and Mr. P.K. Koul to the dynamic personality of Sri Swamiji.

Bombay :—There was a variety of programme from morning till night 1 a. m. here. There were discourses in Matunga on the life and message of Sri Swamiji Maharaj by Sri Subbarayar, P.N. Janakiraman and others. In Telang Road, there was another interesting celebration in the house of Sri N.N. Iyer. The celebration began with Bhajan of the girls of B.J. Home followed by discourses of N.M. Kale, Sri Om Prakash Goel and other prominent members.

Calcutta :—There was a special function on the 7th and the 8th in Sri Sai Bhaba Bakta Samij. Special bhajana and poor feeding were done on an extensive scale.

Banaras :—Under the presidency of Sri Umachandra Battacharya there was a grand celebration with lectures by learned men and Veda Phats and Havan. There was a distinguished gathering.

Calicut :—There was a variety of programme here. Sri M.N. Kiri, I. G. Menokki, V.V. Eady spoke on the life of Sri Swamiji Maharaj and his mission. There was a nice musical programme and the function was very attractive.

Draksharamam :—A selected gathering of Government Officials, local doctors and other distinguished persons joined together and paid high tributes to Sri Swamiji Maharaj under the presidency of Dr. Lalita Prasadha Rao.

Erode :—There was a large gathering and the function was organized by Sri S. Ramakrishna Iyengar, B.A., B.L.

Golden Rock :—Here it was celebrated with great eclat in the Branch's own premises.

Jamshedpore :—The celebration was presided by Sri Bhai Chand, a prominent merchant of the place. The Branch printed free leaflets for the occasion.

Madura :—Sri N. Parasuram and Parthasarathy Nayudu made grand arrangements and a crowded programme was gone through and the elite of the town attended the function.

Salem No 1 :—A decorated picture of Sri Swamiji Maharaj and Lord Krishna were taken out in procession with Mahamantra Bhajan by the members and devotees through the main street on the holy Diamond Jubilee. Celebrations were brought to an end with the prayers for long life to Sri Swamiji Maharaj.

Hosur :—(Salem No. 2) :—With great Bhakti and fervence for two days the celebration went on and Sri Vidhyanidhi Karupalli Sivarama Dass, Sri B. Sitaramayya and others spoke eloquently on life of Sri Swamiji Maharaj.

Sivasamudram :—Under the Presidency of Sri Vaithyanatha Iyer there was a variety of programme of bhajan, Arati, demonstrations of asans, discourses, mantra writing and prizes were distributed.

Tuticorin :—The D.J. Celebrations went on here in all spiritual sanctities. Some leaflets were printed for the occasion and distributed freely.

Tanjore (Sengalipuram) :—In sengalipuram Sri Guha Dass made arrangements for the celebration here on a fitting scale.

Trivandrum :—There was a grand celebration for two days and a crowded programme of pooja, Akanda Maha Japam, inauguration of Yoga Classes, Mantra writing, public meeting and prayer for the long life of Sri Swamiji Maharaj were conducted.

Trichinopoly :—Under the presidency of Sri L.S. Parthasarathy Iyer, Rtd. District and Sessions Judge the celebrations included Akanda Nam, Bhajan Archanas, Hari katha Kalakshepam and discourses giving a very lucid account of Swamiji's life and Archana for the long life of Swamiji Maharaj were held.

Ujjain :—It was celebrated in Kalpa Vriksha Karyalaya on the 11th and 9th and the hall was full with distinguished gathering of Ladies and gentlemen. All joined in the Kirtan and bhajan and meditated for the long and happy life of Sri Swamiji.

Umkomas :—The Branch celebrated the functions on a befitting scale for three days.

Note :—Due to want of space the whole report of the celebrations of the Branches could not be printed in full. However to bring these reports in a pamphlet form is under consideration and may come out in January if the 'paper' headache is relieved.

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To All Members And Branches.

We take this opportunity of thanking one and all of our Patrons, sympathisers, Life-members, subscribers of the Divine Life, ordinary members and all devotees for their uniform co-operation in carrying out the Divine Service for which the Divine Life Society stands for.

The Divine Life Magazine step into the 11th year of its useful existence as a harbinger of peace and goodwill to all earnest aspirants in the spiritual path. The work of the Magazine was seriously impeded ever since August, 1947 due to the communal riots in Punjab and elsewhere. The situation is now a bit easy and the printing of the Magazine has commenced in right earnest. Due to obvious difficulties in securing paper we are forced to bring out this combined issue on a limited number of pages. In future however every issue will be released to our readers regularly in the beginning of every month. We are sure our kind readers in pre will generously overlook the helpless delay in sending the magazine.

The free literature published during 1947 has been regularly sent to all members and branches every month. The Viswanath Mandir has also been sending its Pradosh Prasad despatches after the special Pooja, every month. The unflinching efficacy of the sacred Prasad of the Lord Viswanath is evident from the various letters that pour in from devotees who receive the Prasad.

As usual we look upto the hearty co-operation of all our members, branches, subscribers to the Divine Life, sympathisers and devotees in the furtherance of the most useful Divine

Service, and with the blessings of Sri Swamiji Maharaj and Lord Viswanath we would strive every nerve in disseminating the knowledge of the Rishis of India and in carrying the message of peace and goodwill to every home. We request our readers and members to introduce the magazine and other publications their wider circle of friends and enlist their sympathy towards this Divine Cause and get their support by enrolling more subscribers and by way of financial help to carry on this huge work which has assumed great proportion in the recent months.

We request the subscribers of the Divine Life to renew their subscription for 1948 by remitting Rs.3/-, the members of the Divine Life Society to renew their membership by sending Rs.2/- for 1948 (sending their previous cards for renewal) and the branches to revive their affiliation for 1948 by remitting Rs.10/- to the head Office.

Once again we request our kind readers to ignore the unavoidable delay in bringing out this issue, and we earnestly thank them for their hearty and ready co-operation in carrying out this Divine Mission.

All remittances may be addressed to the secretary, Divine Life society, Rikhi-kesh. Members and subscribers are requested to give their enrolment numbers and the present full address in the M. O. coupons.

Wishing you all a happy, glorious and prosperous New Year.

Ananda Kutir,

SECRETARY.

Dated 10 Dec. 47. The Divine Life Society.

GITA JAYANTI

The Jayanti will be celebrated on a grand scale at the Ashram on the 24th December, 1947 with Samrat Akhanda Gita Phat, prabhat Pheeri, Haven, Discourses, Bhajan and Sankirtan and Magic Lantern Show. A Gita Competition will be held in which several children will take part to instill the Gita-spirit in them. Copies of the Original Gita will also be distributed on a large scale on the occasion. Voluntary contributions to the successful conduct of the function at the H. Q's. will be gratefully accepted.

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